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# CALVINIST-CONTACT

## CHRISTIAN WEEKLY

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CHATHAM ONT

### *Graanoogst in China*

Ongetwijfeld zullen de Canadese boeren belangstellen in de opbrengst van de graanoogst in communistisch China, want de afgelopen jaren was China een goeie klant. Het is echter niet zo eenvoudig om dit momenteel vast te stellen. In de eerste plaats is het niet bekend hoe groot de oogst is geweest. Men had een zeer goede oogst verwacht, want het weer was gunstig, maar deze keer heeft de culturele revolutie China dwars gezeten. In hoeverre dit de graanoogst heeft beinvloed is echter niet bekend. Volgens experts in Hong Kong had China op een oogst van meer dan 200 miljoen ton gerekend, maar de Amerikanen schatten dat niet meer dan 187 miljoen ton is binnengehaald. Wat men uit de communistische pers kan opmaken is dat de boeren niet erg gewillig zijn om hun graan aan vadertje staat prijs te geven, maar liever zelf de voorraad op de markt willen verkopen. Een andere moeilijkheid is dat wij niet precies weten hoeveel inwoners China telt. Daarom is het moeilijk uit te maken, hoeveel graan nodig is om de hongerige magen te vullen. De laatste volkstelling dateert uit 1953, maar gedurende deze tijd is de bevolking sterk toegenomen. Sommigen schatten het op 700 miljoen, anderen denken dat er wel zo'n 900 miljoen Chinezen zijn. Die kunnen met elkaar heel wat op!

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### *Iowa*

Meer dan honderd jaar geleden was de Amerikaanse staat Iowa nog een gebied dat de Indianen toebehoorde. In 1843 werd de eerste blokhut in de omgeving van de tegenwoordige hoofdstad van Iowa, Des Moines, dat nu een druk luchthavenverkeer kent zoals in geheel Europa, op London na, niet wordt gevonden, gebouwd. Vanaf 1900 heeft een stroom van immigranten zich in de 'bread-basket State' gevestigd. Boeren konden hier hun hart ophalen, want er was genoeg land voorradig en de grond was uitstekend. Toch bleef de staat Iowa dun bevolkt. De 228.000 boeren met een gemiddelde van 100 acres land woonden zeer verspreid. Vandaag zijn er in Iowa slechts 20 steden met meer dan 15.000 inwoners. Deze steden doen momenteel hun uiterste best om industrieën aan te trekken, want steeds meer boerenzoons zoeken werk in de fabriek of ergens anders in de stad.

Per jaar verlaten ongeveer een miljoen Amerikanen hun boerderij. In Iowa ziet men dan ook heel wat leegstaande boerderijen, want het aantal boeren is geslonken tot zo'n 170.000, die veelal een stuk land van hun buren hebben opgekocht. Sinds 1950 overtreft de produktie van de industrie die van de landbouw.

In 1957 heeft de Kellogg Foundation een Centre for Agricultural and Economic Adjustment in de Iowa State University opgericht. Deze organisatie heeft tot taak om de boerenzoons die geen werkgelegenheid meer kunnen vinden op hun vader's boerderij een vak te leren. Bovendien helpt deze organisatie de provinciestadje bij het aantrekken van industrieën, om zodoende de ontvolking van Iowa tegen te gaan. Bovendien moeten de achtergeblevenen worden geholpen. Vele ouderen voelen er weinig voor om te worden verplant, maar aangezien zovelen de streek verlaten worden de vervoersmiddelen schaars en is het onderhoud van de provinciale wegen een dure liefhebberij.

Wat kan er in honderd jaar toch veel veranderen!

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### *Skopje*

Wij kunnen begrijpen dat de inwoners van het voor 60% verwoestte Skopje, in Joegoslavië, dat in juli 1963 door een aardbeving werd opgeschrikt, wel wat ongeduldig worden nu ze zolang moeten wachten op de herbouw van hun stad. Het mag waar zijn dat men alle zorg aan de opbouw van hun stad wil besteden, maar slechts enkele weken geleden kwamen 45.000 inwoners naar Skopje om de plannen van hun nieuwe stad te bewonderen. In 1968 hoopt men de binnenstad te hebben voltooid. De Verenigde Naties, onder wiens toezicht de opbouw van Skopje staat, gaat dan ook niet over één nacht ijs. Het heeft voor de opbouw van de stad wereldberoemde architecten uitgenodigd, die plannen hebben ontworpen voor de herbouw van Hiroshima, Warschau, Rotterdam en Rome.

Zodra de stad klaar is zal het eerst plaats bieden aan zo'n 190.000 inwoners, hetzelfde aantal dat er voor de aardbeving woonde. Men verwacht echter dat het inwonertal tegen 1980 tot 350.000 zal zijn uitgebreid. De stad zal over voldoende ruimte beschikken, zodat zich er voor het eerst geen verkeersproblemen zullen voordoen.

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### *Minder jobs voor afgestudeerden*

Volgens een bericht in **The Financial Post** van 3 februari verwacht men dat het voor de afgestudeerde studenten van de universiteiten die dit zomer klaar zullen komen moeilijker zal zijn een job te vinden dan voorheen. De afgelopen jaren was de vraag naar werkkrachten met een universitaire opleiding zeer groot. Dit jaar schijnen de bedrijven niet van plan te zijn de boterham zo dik met boter te besmeren. Men verwacht dat er 18% meer afgestudeerden zullen zijn dan het vorig jaar, terwijl er 15—20% minder jobs worden aangeboden. Het gevolg zal zijn dat de salarissen dit jaar niet zoveel zullen worden verhoogd als vorige jaren. Toen was het meestal jaarlijks zo'n 10%, maar dit jaar verwacht men dat de salarisverhoging nog geen 5% zal halen.

Sommigen beweren dat de studenten-demonstraties en de toenemende berichten over LSD-verbruik op de universiteiten de studenten een slechte naam hebben bezorgd. Dit zal misschien enige invloed hebben, maar de voornaamste reden zal ongetwijfeld zijn dat de bedrijven de tering naar de nering gaan zetten, omdat de economische vooruitzichten onzeker zijn. Daar komt bij dat de computer heel wat werk uit de handen van de leidinggevende personen neemt, dat nu door ander personeel kan worden verricht. De tijden veranderen snel tegenwoordig en het is dan ook van belang om bij de studiekeuze met de veranderingen in onze maatschappij geducht rekening te houden. Aan onderwijzers is echter nog steeds een schreuwend gebrek. Of zullen die ook nog eens door computers worden vervangen? Misschien als de leerlingen zich heel braaf gedragen.

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### *The Sullivan Law*

In de staat New York heeft men de knoop doorgehapt. Daar moeten de eigenaars van een pistool of geweer vanaf 15 februari in het bezit van een vergunning zijn. Bovendien zal de vingerafdruk van de gegadigden worden vereist. Aan personen die een misdaad hebben gepleegd, in een zenuwinrichting hebben verkeerd, alcoholisten of gebruikers van verdovende middelen zijn wordt een vergunning geweigerd. Het heeft wel lang geduurd voordat men tegen de gemakkelijke aanschaf van geweren en pistolen iets heeft gedaan, maar New York geeft het goede voorbeeld. Wie volgt?

## Beelden van en uit NEDERLAND

★ ★

### Tekenen van verzoening en protesten

Driemaal is scheepsrecht.

Voor de derde maal "Assen", doch dan ook voor de laatste keer.

De vorige keer gaven we meer of minder uitvoerig weer het standpunt van de Synode der Gereformeerde Kerken inzake de aan te nemen houding ten aanzien van de ambtsdragers, die tengevolge van de beslissingen "Assen - 1926" via Hersteld Verband naar de Hervormde Kerk waren overgegaan. Zij verwierp een amendement van prof. Van den Berg om Ds. Buskes c.s. voortaan de gelegenheid te bieden in de Gereformeerde Kerken te preken.

Na deze beslissing stak een kleine storm op.

Het regende "ingekomen stukken" in de kranten. Ds. Buskes — zo langzamerhand lijkt het alsof 't aleen om hem gaat — plaatste een open brief in "Trouw" en reisde naar Kampen bij gelegenheid van prof. Ridderbos' jubileum en tegelijk voor nader overleg. Uit dit overleg resulteerde een nieuwe verklaring van de Synode, die de gedachte van de kerk van Amsterdam-Zuid om dr. J. J. Buskes uit te nodigen in een kerkdienst aldaar voor te gaan, verwelkomde. Dit als teken van verzoening tussen heel het kerkverband en al degenen, die, hoewel tengevolge van het kerkelijk conflict lange tijd kerkelijk van haar gescheiden, met de gereformeerde kerken in de gemeenschap van dezelfde belijdenis verbonden zijn gebleven.

In het Geref. Weekblad commentariëert prof. Ridderbos deze nieuwe beslissing, die door de Synode met algemene stemmen werd genomen, als een blijk van gezindheid, die volkomen en volledig aanwezig was, om bij blijvende punten van verschil dit "teken van verzoening" te geven.

Ds. Buskes ging hiermede akkoord. In deze maand nog zal hij in de Schinkelkerk voorgaan. Uiteraard met een gelijktijdige uitzending per televisie. Tempora mutantur! De tijden veranderen.

Dat bleek ook toen een deputatie der Rooms-Katholieke Kerk onder leiding van kardinaal Alfrink de Synode der Gereformeerde Kerken bezocht en een gemeenschappelijke verklaring werd ondertekend inzake wederzijdse erkenning van de doop.

Ook dit feit riep al weer verzet en verontrusting op.

"Ingezonden stukken" in de krant, demonstraties op straat, protesten voor de radio en t.v. — ze zijn aan de orde van de dag.

We schijnen wel een zeer labiele en onverdraagzame generatie te zijn.

Toen dezer dagen een aantal mensen oud-gouverneur generaal Van Heutsz, door Colijn createur des valeurs genoemd, een militair, die het gezag handhaafde, maar tevens een werkelijke pacificatie doorvoerde, wilden eren door bij zijn standbeeld een krans te leggen, liep het schorriemorrie te hoop, om met rookbommen en andere projectielen de demonstratie te hinderen. En de politie maar goedmoedig optreden, omdat in de Tweede Kamer altijd wel een mijnheer klaar staat, die de minister lastig valt met vragen over het "harde" optreden van de politie.

Na de gemeenschappelijke verklaring van het R.K. episcopaat en de Synode der Geref. kerken waren er sommige mensen die als bezwaar inbrachten, dat het "spectaculair karakter de indruk wekte, dat onze gereformeerde kerken eenzelfde heilsweg verkondigden als de R.K. kerk".

Blijkbaar hadden ze de verklaring niet eens gelezen, evenmin als de provo's ooit één bladzijde uit de koloniale geschiedenis lazen.

Prof. C. van der Woude, een van de meest bezadigde en rustige figuren, wees deze bezwaren dan ook af en schreef o.m.: "Men had hier inderdaad met iets bijzonders te doen, waarvoor kerk en wereld belangstelling hebben. Het ligt voor de hand dat tot bevrediging van de belangstelling van de moderne communicatie-middelen gebruik wordt gemaakt."

" . . . Het ging om een practische regeling voor een gemeenschappelijke basis. Eerlijk gezegd was het voor de gesprekspartners een verrassing, dat er t.a.v. de doop nog zoveel gemeenschappelijks tussen beide kerken bestaat. Om echter het misverstand te voorkomen, dat er in 't geheel geen verschil zou bestaan, is toen in de preambule voorop gesteld dat er ook onderscheiden punten van verschil van opvatting zijn."

Wij hebben de indruk dat deze "ontmoeting tussen Rome en Reformatie" in 't algemeen bij velen minstens zo veel voldoening heeft gegeven als de beslissing inzake Assen en de daarop gevolgde toepassing.

Het is moeilijk het een ieder naar de zin te maken.

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Het dagblad "Trouw" vierde zijn 25-jarig jubileum met de uitgifte van een extra nummer, recepties en televisie-spel. Het accent lag sterk op het ondergrondse verzet.

"Trouw" worstelt als de meeste dagbladen met financiële tekorten. Met een oplage van even over de honderdduizend schijnt vandaag een dagblad moeilijk te draaien. Concentraties — Nieuwe Rotterdammer, Algemeen Handelsblad, Het Vaderland plus De Telegraaf! **— zijn aan de orde van de dag.** De heer De Pous, oud-minister van Economische Zaken en president-commissaris van de Holding-maatschappij van "Trouw", kwam tot de sombere prognose, dat er in Nederland slechts plaats is voor twee landelijke dagbladen. Van welke kleur, zei hij er niet bij.

Als een oud-journalist, die ook te maken had met de financiële uitkomsten van een dagblad, de geweldige advertentie-pagina's in de huidige dagbladen ziet, begrijpt hij nauwelijks de ongunstige resultaten. Voor de tweede oorlog waren we blij als 's zaterdags "De Standaard" twee à drie pagina's betaalde advertenties had op een volume van 16 pagina's. Tegenwoordig is de verhouding copy-advertenties fifty-fifty en in sommige plaatsen nog royaler.

Kosten-verslindend is de poging van vele bladen om regionale edities uit te geven. Men zal daar van moeten terugkomen, temeer, waar gebleken is, dat men goedgeredigeerde provinciale bladen toch niet kan verdringen.

Dr. Kuyper, de meester-journalist heeft gedurende heel zijn leven zorgen gehad over de financiële resultaten van zijn lijfblad. Dikwijls lazen vijf gezinnen gezamenlijk één blad en ook de grote "liberale" zakenmensen waren niet scheutig met advertenties. De familie-advertenties waren een gestage bron van inkomen. "De Standaard" werd eerst een self-supporting blad, toen het in de N.V.-vorm de kans kreeg zijn wieken uit te slaan. Welk een genie Dr. Kuyper ook was, zeker had het Calvinisme hem niet tot een kapitalist gemaakt, zoals de these van Max Weber luidt.

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Dr. W. P. Berghuis heeft Hilversum afgezegd. Ook bedankte hij als voorzitter van de A.R.-Partij.

Op 80-jarige leeftijd overleed Dr. Jan Willem Meijer Ranneft, de man die zich levenslang in velerlei belangrijke ambten, o.m. als vice-president van de Raad van Indië, inzette voor Nederlands-Indië. Nu reeds een vergeten man uit een vergeten tijdperk.

Cn.

ACROBATEN. Amerikaanse soldaten die een cursus volgen op de Signal School te Ft. Gordon, Ga., tijdens een oefening in paalklimmen. Dit is de "no-hands pose". De zeven weken durende cursus traint de manschappen o.a. in het aanleggen en onderhouden van telefoonverbindingen. Per week maken ongeveer 150 man een begin met de training.

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# The B.C. Political Prospectus

Ever since 1952, when Mr. W. A. C. Bennett made his famous walk across the floor of the B.C. legislature from the Conservative Party to the Social Credit Party, politics in B.C. has been a one-party show. With Bennett dominating the Social Credit Party and the Conservatives and Liberals (in coalition) constantly betraying their ineptitude, the next election resulted in a clear Social Credit victory.

Since that time the new government pursued a vigorous program of highway and hydrolectric power construction that indeed today makes B.C. the 'dynamic society' Bennett likes to call it. However, now that B.C. is growing economically at a strong pace, it is felt by many that the economy has hurdled the difficult developing stage and that now the government should concentrate on labour-management relations, urbanization problems, impovement of health and education facilities, and other social problems.

At the time of writing (the B.C. government is preparing changes in labour-management laws and in health and welfare — which includes hospital construction — in the speech from the throne in February) the government's record in handling social problems has not measured up to its record in economic development. Many people feel the need for a change — but the problem is that there is no realistic alternative at the present time.

To illustrate the point, let us first consider the NDP, which is the largest of the two opposition parties. It has little chance of commanding the support necessary for an election triumph. Although the NDP is more aware of social problems than the present government, it lacks a sound economic policy. The socialist ideal of economic equality (at the expense of liberty), based on the Marxist-rooted antagonism of the "classes" in society, appeals only to a minority. Furthermore its doctrine lacks the realism and flexibility that are necessary components of an electoral majority. Needless to say, to Christians the NDP is obviously unacceptable.

The Liberal Party, with about one third of the strength of the NDP and one sixth of that of the Social Credit Party, is the only remaining party represented in the assembly. Although possessed with a few good men, it lacks the leadership, support, dynamism, and policy necessary for an electoral triumph. Often its MLA's sound like the NDP when they criticize the government. It cannot be more socialist than the NDP or more 'conservative' than Social Credit. On both fronts the Liberal Party is outdone.

The Conservative Party in B.C. has had no MLA's for many years. At the present time it even lacks a leader. In the last election the party did not sponsor any candidates.

However, with the election of Robert Stanfield to the federal leadership, things in B.C. have changed. Some of the energy of the new leader has evidently filtered down to the B.C. Conservative Party. At the B.C. annual Progressive Conservative Convention (Jan. 20 and 21, 1968), the delegates debated with a remarkable capacity for agreement and unanimity that completely overshadowed last year's sometimes bitter debates. The B.C. Party leadership is now younger than it was and it seems to be matched by a high level of optimism and characterized by an acute awareness of B.C.'s political and economic problems.

Yet with the newly found resources that the Conservatives have uncovered, the building program has just begun. It will take much time to develop and possibly two or three elections before complete success will be possible.

We can now see more clearly why the present B.C. government, in spite of its shortcomings in the social field (i.e., the social problems resulting from increased industrialization and characterized by a rapid rise in urbanization), still commands a solid majority in the B.C. legislative assembly (last election - fall, 1966). Since the NDP is undesirable, the Liberals lack strength and appeal, and the Conservatives need time, it is highly likely that the Social Credit Party will continue as the government of British Columbia in the foreseeable future. Social Credit's ineptitude in developing and aiding the cities will be tolerated for a few more years. Kept in power by the NDP's self-destructive policy of setting equality before liberty, Mr. Bennett and his colleagues will remain secure until such time as the Conservatives or possibly the Liberals under new leadership regain the control that was lost more than fifteen years ago.

Martin S. Verbrugge,
Political Science and
Economics Major,
University of B.C.,
Vancouver, B.C.

# AUTOMATISERING KAN HELPEN OM WELVAART TE VERGROTEN

## WELZIJN VAN DE MENS MAG NIET TUSSEN DE WIELEN RAKEN

Automatisering is een onderwerp dat de laatste jaren steeds meer in de belangstelling komt te staan. De discussie erover speelt zich in hoofdzaak af op academisch en dan vaak nog meer in het bijzonder technisch niveau. Voor zover de gemiddelde werknemer zich erbij betrokken voelt is het omdat hij de automatisering met wantrouwen bekijkt in verband met de veronderstelde invloed ervan op de werkgelegenheid. Veel mensen hebben een afkeer van het woord automatisering omdat zij er vanuit gaan dat het staat voor iets dat de werkgelegenheid stuk maakt. Deze afkeer is niet erg bevorderlijk voor het nuchter denken over dategene wat met de term automatisering bedoeld wordt.

De manier waarop met het woord automatisering in de discussie omgesprongen wordt leidt er in de regel niet toe het gesprek te verhelderen. De inhoud die eraan gegeven wordt kan uiteenlopen al naar het standpunt van de spreker en de aard van de discussie.

Wij zouden met automatisering willen bedoelen het geheel van de technologische ontwikkeling die zich in het bedrijfsleven voordoet. Deze ontwikkeling heeft in de regel soortgelijke effecten voor de werkgelegenheid als het laten doen van "mensenwerk" door machines, de van oudsher meest gehanteerde aanduiding van automatisering.

Dit vervangen van menselijke arbeid door machinewerk is maar een onderdeel van een veel groter geheel van maatregelen die allemaal gericht zijn op een efficiënter, een beter en een goedkoper produceren van goederen en diensten. Andere onderdelen zijn bijvoorbeeld het overgaan tot het scheppen van grotere bedrijfseenheden door fusies en concentraites, het zoeken van andere organisatie- en produktie-methoden, het overgaan tot andere taakindelingen, het standaardiseren van produkties, het voeren van een "modern" personeelsbeleid.

*Meewerken*

Al deze maatregelen pogen te komen tot een in totaal grotere welvaart, door de beschikbare produktiemiddelen beter aan te wenden.

Tegen een vergroting van de welvaart kunnen wij als werknemers natuurlijk geen enkel bezwaar hebben. Als werknemersorganisaties hebben wij de plicht om daaraan volop mee te werken.

Daarnaast hebben de werknemersorganisaties ook de plicht om te stellen dat het welzijn van het individu bij die vergroting van de totale welvaart niet tussen de wielen mag raken.

Dat houdt in dat grote aandacht gegeven zal moeten worden aan de verdeling van die grotere welvaart over allen die werken kunnen en willen en over hen die het niet meer kunnen. Daarbij speelt in onze maatschappijvorm de verdeling van het werk als maatstaf voor de welvaartsverdeling een grote rol.

*Welke prijs?*

Een tweede aspect dat uit welzijnsoogpunt heel gewichtig is, is de manier waarop naar die grotere welvaart gestreefd wordt. Niemand wil een grotere welvaart tegen ieder prijs, maar tot welke prijs nog net wel? Het is de taak van de vakbeweging hier de positie van het zwakste radertje in het raderwerk van het bedrijfsleven, de individuele werknemer, nauwlettend te bewaken.

Hierbij spelen zaken een rol zowel op nationaal als op bedrijfstaks- en op bedrijfsniveau.. Hoe moeten bijvoorbeeld de besparingen geschapen worden die nodig zijn voor de grotere investeringen per man die de technische ontwikkeling eist?

Op welke wijze wordt het streven naar een reële medezeggenschap beïnvloed door het onder technische invloed veranderen van produktie-processen?

Is het mogelijk door andere taakstructurering het werk interessant te houden voor de werker?

Wordt het totale werk zodanig verdeeld dat ieder het juiste stuk arbeid voor zijn capaciteiten vindt?

Hoe kan de totale hoeveelheid werk op peil blijven?

Wat is de positie van het onderwijs in een snel veranderende wereld?

*Richting geven*

Naast deze zal de vakbeweging nog vele andere vragen moeten beantwoorden om voor haar leden een richting te kunnen geven aan de technische vooruitgang die welvaart en welzijn kan vergroten.

Het C.N.V. heeft een commissie ingesteld die moet helpen zoeken naar deze antwoorden. Deze commissie verdient de warme belangstelling van alle C.N.V.-leden.

(*De Gids*)

# Church Announcements

### CHR. REF. CHURCH

**Calls received**

Kitchener, Ont., Rev. H. Salomons of Ackley, Iowa, U.S.A.

Smilde, The Netherlands (as assistant pastor), Rev. G. J. Hoytema of London, Ont.

Dresden, Ont., Dr. L. Praamsma te Fruitland, Ont.

**Calls declined**

Dundas, Ont., Rev. B. Nederlof of Bellflower, Cal.

Winnipeg (I), Man., Rev. B. Nederlof of Bellflower, Cal.

### PROF. MARTIN MONSMA †

Wij vernamen, dat verleden week Professor Martin Monsma, emeritus professor van Calvin Seminary, in de ouderdom van 74 jaar te Grand Rapids, Mich., is overleden. Hiermede is een zeer bekende en beminde figuur in de Christian Reformed Church heengegaan.

Professor Monsma heeft jarenlang les gegeven in de practische theologische vakken aan het seminarie en heeft onder het kerkvolk vooral bekendheid gekregen door zijn vele artikelen in het weekblad "De Wachter".

De overledene werd in 1924 in het predikambt bevestigd in Doon, Iowa. Daarna heeft hij de kerken gediend van Detroit, Mich., Pella II, Iowa, en Grandville, Ave. Church in Grand Rapids. Hij werd in 1953 tot professor aan Calvin Seminary benoemd.

### WATER IN WALLACEBURG

On Sunday, February 4, 1968 no church services were held in the Christian Reformed Church of Wallaceburg. The pastor had prepared to preach on Revelation 9 under the theme: "The Acts of God". It was one such act of God that made our church services impossible. Large parts of our community were flooded by the rising river waters.

The Dauw subdivision in which our church building is located, was one of the hardest hit neighbourhoods of our town. This area was completely flooded and all its residents were evacuated by boat. Some six feet of water rose in the basement of our church building, causing the floor of the nave to rise, and forcing the pipes of our organ into the ceiling. At the time of this writing we are not yet able to estimate accurately the extent of our damage. The picture looks rather grim. Whether the church building will even be repaired remains a question. It is for certain that many of our church members suffered extensive losses.

The message for the afternoon was to be based on Lord's Day 19, the theme of that sermon was: "Lift up your Head". In this way, with "uplifted heads" we view our future. We are deeply grateful to our heavenly Father that no lives were lost, and that in the concern and cooperation of many people we experienced God's love, and the fellowship of the believers.

With great thankfulness we have accepted the gracious offer of the United Church to use their church building for our worship services, which for an indefinite time will be held in the Trinity United Church at 2.00 p.m., and at 8.00 p.m. With eagerness we look forward to our first service.

We confess that also in these events we have heard the bidding voice of our God, calling us to deeper faith, and to a more intensive experience of his care.

The consistory of the
Wallaceburg Christian
Reformed Church.

God is preparing His heroes and when the opportunity comes, he can fit them into their places in a moment and the world will wonder where they came from.

— A. B. Simpson

### VERKLARING GENERALE SYNODE VAN DE GEREFORMEERDE KERKEN OVER HET CONFLICT VAN ASSEN-26

(Volledige tekst)

De synode van Amsterdam heeft zich erop beraden, wat zij na haar beslissing over de leeruitspraak van Assen 1926 nog zou kunnen doen met betrekking tot de gevolgen, die deze uitspraak indertijd voor hen die met de synode van Assen of met andere kerkelijke vergaderingen in conflict zijn geraakt, gehad hebben.

De synode is van mening, dat het moeilijk is tot een alles omvattend oordeel te komen over heel het conflict, dat zich rondom het jaar 1926 in de Gereformeerde Kerken heeft afgespeeld.

Men zou daartoe, behalve op de besluiten van de synode van Assen zelf, moeten ingaan op de achtergronden van de toenmalige theologische inzichten en kerkelijke situatie.

Ook zou men rekening moeten houden met de wijze waarop degenen die uiteindelijk met de synode in conflict kwamen het probleem inzake de uitlegging van Genesis 3 hebben gesteld.

Tevens zou men moeten oordelen over hun besluit om liever dan zich aan de besluiten der synode to conformeren zich aan de Gereformeerde Kerken te onttrekken en tot de stichting van een nieuw kerkverband over te gaan.

De synode vreest, dat een uitvoerige beoordeling harerzijds van al deze factoren gemakkelijk tot nieuwe tegenstellingen zou kunnen leiden en weinig bevrediging zou schenken in de thans ontstane situatie.

Liever dan over anderen te oordelen, wil de synode voor wat het aandeel der Gereformeerde Kerken betreft, uitspreken, dat de synode van Assen 1926 zich bij al haar zorg voor de handhaving van het schriftgezag, voor het besef van de huidige synode, confessioneel op een te exclusief standpunt heeft geplaatst en ook in kerkrechtelijk opzicht niet steeds de tolerantie is betracht die met behoud van het genoemde standpunt mogelijk was geweest.

Hierdoor is de synode van Assen tot tuchtmaatregelen gekomen, die bij een ruimere opvatting hadden kunnen worden voorkomen. Deze zouden dan ook niet mede oorzaak zijn geworden van de destijds ontstane breuk.

De synode spreekt dit uit in de hoop voor haar deel te kunnen bijdragen tot betere verhoudingen met hen, die op welke wijze dan ook, door dit conflict van de Gereformeerde Kerken zijn vervreemd.

Terugziende op wat in de jaren van het conflict en daarna tot onderlinge vervreemding en kerkelijk uiteengaan heeft geleid, gevoelt de synode zich gedrongen daarover haar leedwezen uit te spreken.

Zij beseft daarbij, dat het niet mogelijk is een kerkelijke scheiding van meer dan veertig jaar zonder meer ongedaan te maken. Toch hoopt zij, dat de in september 1967 en thans genomen beslissing zullen bijdragen tot een beter onderling verstaan en tot herstel van gemenschap. En ook al vormt de loop van de geschiedenis en de daaruit voortgekomen kerkelijke gescheidenheid een verhindering om aan dit herstel voor het heden de kerkelijke en ambtelijke gestalte te geven van voorheen, toch wil de synode harerzijds niet nalaten uit te spreken te allen tijde bereid te zijn met degenen, die — na jaren van scheiding — met haar hetzelfde geloof in een zelfde kerkelijke gemeenschap willen belijden, tot kerkelijke hereniging te komen.


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# VRUCHT DRAGEN

*God ziet alles.*

*Hij ziet dus ook, hoe de "church news page" in het zaterdagavondnummer van ons plaatselijk dagblad is opgemaakt. Zoals vrijwel iedere pagina, bevat ook deze "church news page" een aantal advertenties. Dit zijn maar geen willekeurige advertenties. Die zijn met zorg gekozen. Zoals u op de sport-pagina de advertenties vindt van Canadian Tire en van auto's, zo vindt u op de "church news page" de advertenties van de funeral homes.*

*Wij zien het misschien niet eens. Wij kijken er nauwelijks naar. En als wij het zien, vinden wij het waarschijnlijk niet zo vreemd. Christendom en begrafenis horen toch bij elkaar? Als je de rouwkamers van een funeral home binnenkomt, dan vind je daar boekjes met zeer passende gedichten. Religieuze gedichten. Dergelijke boekjes zijn niet te vinden in de ateliers van fotografen, waar de bruidsparen komen om hun foto te laten maken. Religieuze gedichten passen daar niet.*

*Ziet u, zo ongemerkt en ongewild, hebben wij de kerk verwezen naar het terrein van de dood en van rouw. Op terreinen waar het leven bruist, waar alles op vitaliteit is ingesteld, hoort men de stem van de kerk niet en vindt men geen lectuur die naar God verwijst.*

*Het mag ons misschien ontgaan, wij mogen misschien geen aandacht aan de plaats van de advertenties in ons dagblad schenken, wij mogen de christelijke lectuur in de ateliers van de fotografen niet missen. Maar het ontgaat God niet!*

*Misschien is het nog niet zo erg, dat wij de plaats van de advertenties niet zien, als wel dat wij voor een dergelijke houding ten opzichte van de kerk en van het christendom aanleiding hebben gegeven. Wij vinden het een passende vanzelfsprekendheid als de dominee meerijdt in de rouwstoet en wij vinden het helemaal niet vreemd als voor de dominee geen plaats is ingeruimd in de bruiloftsstoet. Daar zijn wij volkomen mee verzoend in onze gedachten. Omdat wij eigenlijk verzoend zijn met de gedachte, dat er voor het christelijk geloof in het leven geen of weinig plaats is. Wij zijn klaar om daartegen protest aan te tekenen en dit te ontkennen. Maar als wij onszelf heel eerlijk de vraag stellen, of er inderdaad plaats is voor het christelijk geloof in het leven van alle dag, dan verliest ons protest wel iets van zijn kracht.*

*Wij zullen ons inderdaad moeten herzien. En dat is een bezigheid, die ons iedere dag opnieuw in beslag zal nemen. Onze belijdenis, och, die is wel aardig goed. Daar behoeft niet zoveel meer aan geschaafd te worden. Maar ons beléven van die belijdenis! Om het te laten zien aan ons gedrag, om het te tonen in ons omgaan met anderen, om het te laten horen in hetgeen wij zeggen, dat wij andere mensen geworden zijn, dat wij met Christus nu reeds begonnen zijn te heersen over wat God geschapen heeft, dat is Christen zijn. Niet in hoogmoed of arrogantie, maar in nederige dankbaarheid. In blijheid en met een ver-rijkende blik.*

*Daardoor zullen de advertenties van de funeral homes waarschijnlijk niet van de church page verdwijnen. Nee, misschien niet. Maar een dergelijke houding ontgaat God zeker niet. "Hierin is mijn Vader verheerlijkt, dat gij veel vrucht draagt."* (*Joh. 15:8*)

★ ★ ★

# EEN GOED BERICHT

*De krant noemde het een "georganiseerde revolutie", maar het zou wel eens een reformatie kunnen zijn.*

*Een groep mensen in de United Church is bezorgd, dat het met hun kerk niet goed gaat. Zij zien met lede ogen aan, dat de United Church al meer toegeeft aan het moderne denken en zij willen hun medekerkleden oproepen tot een terugkeer tot gezonde bijbelse theologie. Men wil een dam opwerpen tegen de toenemende drift naar humanisme en liberale (moderne) theologie.*

*De groep, die zich "United Church Renewal Fellowship" noemt, telt momenteel 250 leden verspreid over Canada, en bestaat voor het merendeel uit ouderlingen, kerkvoogden, zondagschoolpersoneel en hier met verlof vertoevende zendelingen. Voorzitter is een zekere Lloyd Cumming, een zakenman-farmer uit Stroud, Ontario.*

*Het is misschien nog te vroeg om nu reeds een oordeel uit te spreken over deze groep, maar de eerste berichten zijn zeker bemoedigend. Het modernisme kan een heel eind gaan, maar op een zeker moment stuit het op de gelovige opvattingen van kerkmensen, die dit modernisme niet kunnen verwerken. Dan gaan ze spreken, zich verenigen, en er een dam tegen opwerpen. Deze mensen in de United Church zijn voornamelijk bezorgd over vier dingen in hun kerk: 1. over leden die de kerk verlaten; 2 over leden, die naar andere denominaties overgaan; 3. over predikanten, die ontslag namen; 4. over de kerkelijke "board of evangelism and social service", die meer met social service dan met evangelisatie bezig is.*

*Een van hun woordvoerders, Rev. Fred MacKenzie, heeft gezegd, dat het geneesmiddel voor de United Church een "terug-naar-de-bijbel-theologie" is, die moet beginnen in de seminaries, al het Christelijke instructiemateriaal moet doortrekken en gedragen moet worden door een netwerk van gebed en studiegroepen over het gehele land.*

*Het is verblijdend als er mensen zijn, die zich verzetten tegen de modernisering in hun kerk. Wij wisten het allemaal wel, dat in de United Church echte Christenen zijn, maar daar bleef het dan eigenlijk bij. Over het algemeen kwamen wij niet veel verder dan het constateren van dit feit. Nu wij een dergelijke ontwikkeling zien, mogen wij ons afvragen in hoeverre wij deze mensen kunnen helpen. Zij willen terug naar de Bijbel. Zij willen door gebed en studie zich bezinnen op hetgeen God van Zijn kinderen vraagt en verwacht. In hoeverre kunnen zij in dit streven bij ons begrip ontmoeten? Vinden zij in ons geestverwante mensen?*

*Dit betekent niet, dat wij nu alles op alles moeten zetten, om deze mensen over te halen naar onze kerken. Het komt ons voor, dat deze mensen zich op de juiste wijze met het probleem bezig houden: zij beginnen te werken in eigen kring en willen van daaruit reformeren.*

*Maar zij zullen daarbij moeten weten, dat er andere Christenen zijn, die hetzelfde oogmerk hebben: terug naar de Bijbel. Zij moeten weten, dat het gehoorzaam leven bij de Schrift zekere implicaties heeft. Dat dus niet alleen het kerkelijke leven, maar heel het leven een offer aan God moet zijn. Dat dit dus bijvoorbeeld inhoudt, dat ook mijn sociale bestaan, ook de opvoeding van mijn kinderen een vorm van godsdienst moet zijn, om slechts deze twee te noemen.*

*In ons preken naar buiten, in onze "public relations", zullen wij dergelijke mensen, zoals die nu in de United Church op de voorgrond treden, in gedachten moeten houden. Wij hebben met onze "public relations" in de laatste jaren opmerkelijke vooruitgang geboekt. Het wordt al meer bekend, wat die immigranten van "Dutch origin" voorstaan. Daarom zou het goed zijn, als wij bij de ontwikkeling van ons werk goed aandacht besteden aan hen, die in eigen kerk een neiging naar modernisme ontdekken en die gehoorzaam aan Gods Woord dit willen doorbreken.*

*Al zullen zij niet aanstonds alles overnemen wat wij hebben of alles zo goed kunnen doordenken en overzien, zij moeten zich in ieder geval van overtuigd kunnen houden, dat wij een "vriend en metgezel zijn van allen die Zijn Naam ootmoedig vrezen".*

*D.F.*

★ ★ ★

# A Christian look at the Race Problem

by RUSSELL MAATMAN

(Dr. Maatman is a graduate of Calvin College, Grand Rapids, and holds a Ph.D. in chemistry from Michigan State University. He was professor of chemistry at the University of Mississippi where he witnessed much of this institution's racial turmoil. At present he is head of the science division at Dordt College, Iowa.)

Many people have not realized that there is a connection between racism and the idea that man is evolving. The racist believes that some races are inferior to others. If man is evolving, then it is likely that some men will be further along the evolutionary path than others.

Carleton Putnam used this idea extensively in his work, "Race and Reason". This book was very favorably received in the Deep South. While Putnam's ideas on evolution are generally accepted, his ideas on the inequality of races are not. The question as to why all men are equal, even though one would expect them to evolve—if indeed they do evolve—at different rates, is thus not faced by those who hold this opinion.

Men usually do not adopt their ideas of race on the basis of theory. Instead, they depend upon experience—their own experience, and the experience of others. Men observe with either criticism or approval the behavior of members of another race. One person may see property values fall as Negroes move into a neighbourhood, and his opinion is formed. Another may become acquainted with a few Negroes he respects, and he forms a different opinion.

We can, after all, err in our observations. We could — for example — be influenced by a scientific study which seemed to show the Negro inferior to the white. A U.S. Army World War I test seemed to show the Negro inferior in intelligence. If that study were in error—and it was, since it did not properly take cultural background into account—it would wrongly influence us in our relations with our fellow men. These relations are an ethical matter. Wrong ethics should not proceed from an error in observation.

Many people believe all men to be equal because all men are brothers, not because the abilities of all men are observed to be the same. This is a weak position for one who accepts the idea of evolutionary man: he cannot mean by "brother" what is ordinarily meant by that word.

Up to now this has been a discussion of the position of the man who does not turn to the Bible for the basic answers to problems concerning race. In this present racial turmoil, what should be the Christian position? It is the Christian view that all men are equal. Because Christians and non-Christians presently agree on this view, it is easy to confuse the issue. The Christian arrives at the conclusion that all men are equal in a manner quite different from that of the non-Christian.

The Christian concludes that all men are equal because all men have been created in the image of God in knowledge, richteousness, and holiness. There has been no improvement, no evolving. There can be no improvement on the image of God.

When the white Christian is confronted with the problems of gang warfare in Negro slums, the Christian may not say. "I'd help these youths because it has been proven that their intellectual and moral capacities are the same as those of any other class of young people." The slum child's right to our love may never depend upon either his performance or potential. We must love him because, being human, he bears the image of God.

No doubt one of the reasons for the difficulty Christians have in developing a right attitude toward other races is that the Bible does not discuss the "race question". Yet, we may be instructed by the very fact that the race question did not exist for the Biblical authors. How does the Bible teach us about race without discussing the race question as such? First, we have, as indicated, the valuable knowledge that men are created in the image of God. Second, we learn from instructions such as, "Love thy neighbor as thyself", instructions which obviously condemn any racism or race hatred. Third, we can also learn from the Bible by inference. As an example, one of the leaders in the Antioch church, where believers were first called Christians, was named Niger, which means black. (Acts 13:1) Philip taught the Gospel to the Ethiopian eunuch, leading to the conversion of this Negro (Acts 8:27-39).

If the Bible does not make race distinctions, neither may we. It teaches that every man possesses the ultimate in dignity, the image of God. The Bible instructs us to give to all men the most we can ever give, love. The Bible shows us that the highest positions in that divine institution, the church, can be shared, as they were in Antioch, by men of different races.

* * *

We are continually faced with the question of whether or not formal race integration is wise. Should our children attend schools with Negroes? Should our town seek a certain relocating industry even though it employs Negroes? May I be the first one in my community to sell a home to a Negro?

Opposition to any such integration is unChristian because it is unBiblical. Such opposition is unBiblical because it runs counter to the Biblical command to love all men.

Consider the case of a Christian with a house to sell. Should he yield to group pressure, pressure exerted to prevent him from selling to a Negro? If he yields, he in effect joins the pressure group. This group is unChristian because it refuses to help a man in need, in this case a man who sorely needs adequate housing. If the Christian home owner acts to help the Negro obtain housing, he may encounter overwhelming opposition. At just this point it is the duty of other Christians to come to the aid of the Christian home owner, who might be unable to resist and to do what is right without their help. Thus, the Christian home owner finds that he acts either as a member of an unChristian group, or as a member of a Christian group which shows love to fellow men. There is no neutral position in integration problems.

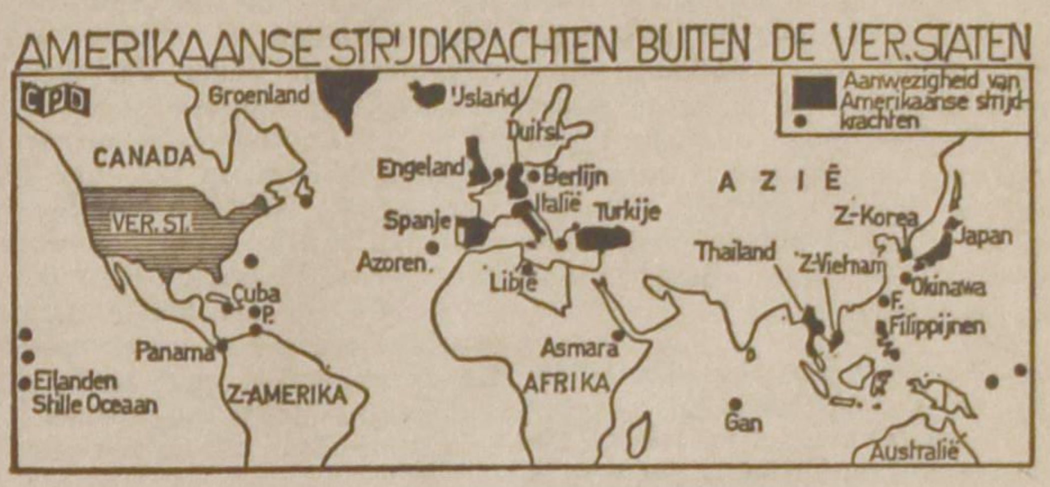
* * *

Ought there to be different races in the same church? Is intermarriage between the races right or wrong?

If the church follows the example of the Bible, it will surely follow the example of Philip and the example of the church at Antioch. White and Negro members, deacons, elders, and ministers will work together.

Finally, if persons of different races can work together for their mutual eternal welfare in the church, they can also marry each other. Racial intermarriage is often considered to be far worse than integration in the church. Yet reflection in faith will surely indicate that if there can be Christian love between members of the eternal church, God also approves of love between the members of a racially mixed family of that church.

As the Christian adopts the Biblical view of man, he will display love for all men in all human relationships, regardless of race.

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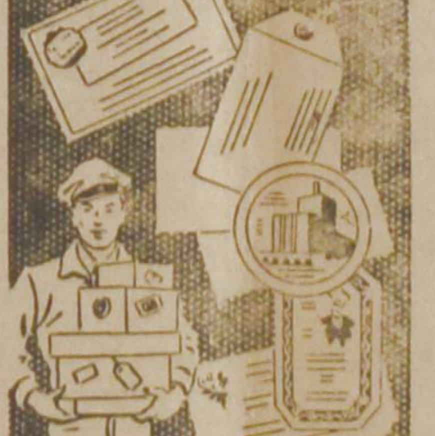

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# BRIEVEN AAN EEN VRIEND TE KAMPEN

Februari 1968.

Waarde vriend,

Hier is dan mijn eerste brief uit Canada. Ik begrijp het volkomen, dat jij daar in de oude IJsselstad, waarin het hart van het kerkelijke leven nu voor meer dan 100 jaren klopt, begerig bent iets van ons te horen. Het spijt me dan ook, dat ik je zovele jaren totaal vergeten ben. Of liever gezegd — want vergeten deed ik je niet — het spijt me dat ik de gelegenheid niet eerder te baat nam, je te schrijven. Want we hebben elkaar zo één en ander te vertellen. Al was het alleen maar, om elkaar iets uit onze rijke historie te laten zien.

En ik meen, dat het ook voor onze lezers van nut kan zijn, als ze onze brieven lezen. Want wat hebben we daar in Kampen samen veel meegemaakt! Vandaar uit zijn we om zo te zeggen begonnen.

En het is altijd goed als we de geschiedenis ons in herinnering brengen. Ons gehele kerkelijk leven werd vanaf de dagen toen jouw grootvader nog een jongen was, vanuit Kampen geleid. En hij was het, die ons als kleine jongens vertelde, van het Heldentijdperk der Afscheiding. Wat was dat leven rijk. Rijk aan eenvoud bovenal. De prediking was eenvoudig: woorden aan de bijbel en de oude schrijvers ontleend. Maar het gaf voedsel voor de zielen, van hen, die gedurende een gehele week moesten zwoegen voor het dagelijks brood. De predikant stond dicht bij het volk, hij was hunner één. De weg naar de kansel was kort, menige schipper of boer werd in twee jaren predikant. Begrijp me nu goed, ik wil de studie niet verwaarlozen. Maar, daar is ook een andere zijde.

Ik hoorde wijlen Ds. Dirk Sikkel zo'n 25 jaar geleden eens in een preek zeggen: wij zijn ook zo geleerd geworden! Hier is het wat ik bedoel. We hebben de eenvoud verloren. En nu is het onmogelijk de geschiedenis te laten weerkeren, maar wel kunnen we uit het verleden leren, waar de fouten die we thans begaan, hun oorzaak vinden.

"Geschiedenis is zulk een heerlijke zaak. Zij is niet alleen de wortel van het heden, maar ook rijk aan lessen voor de toekomst. Zij plaatst de dingen menigmaal in een gans ander licht, dan waarin wij ze ons voorstellen en bewaart ons voor overdrijving en eenzijdigheid. Zij leert ons tussen het wezenlijke en het bijkomstige onderscheid maken en is daarom uitnemend geschikt om geschillen te beslechten, broeders die uiteengingen samen te brengen en onderlinge liefde en waardering te bevorderen."

Ik behoef je niet te vertellen, waar ik dit citaat vandaan heb. Het is van de grote Kampenaar Herman Bavinck. En het is over hem en zijn tijd dat ik je in enkele brieven iets wilde schrijven. Wat zou het fijn wezen als onze mensen hier in Canuada; de ouderen en ook de jongeren, voorzover ze het Nederlands nog machtig zijn, zich gingen interesseren voor ons rijk verleden.

Dan kan onze briefwisseling zijn 'als een hand vol koren, dat na 100 jaar weer ging ruisen'...

* * *

Als ik je iets over Herman Bavinck wil schrijven, dan kan het het niet anders of ik moet beginnen met zijn Vader Ds. Jan Bavinck. Deze singuliere man, geboren te Bentheim, in de graafschap Bentheim, in het jaar 1826, werd op een bizondere manier predikant. Hij zegt later van hemzelf dat hij reeds vroeg de Here diende en terwijl hij met andere jongens speelde boog hij zo nu en dan zijn knieën voor God en 'stortte soms onder een vloed van tranen zijn hart voor Hem uit en smeekte om genade'.

De bevolking van Bentheim hield nauw contact met Nederland en toen daar in 1834 de afscheiding begon, kwam er ook in de Graafschap, waar van ouds her in het Nederlands werd gepreekt, een opleving. En ook daar begon het met vervolging. In 1845 werd er een classisvergadering gehouden te Brandlegt. De enige predikant, die men had, ds. Sundag deelde mede, dat het werk hem te zwaar was en dat men moest omzien naar jonge mannen, die zich konden laten opleiden voor het predikambt.

De vergadering aarzelde of men wel tot een keuze zou overgaan. Toen besloot men na eerst knielend gebeden te hebben, het lot te werpen. En het lot besliste: voor. Toen moest uit 5 jonge mannen worden gestemd. En weer viel er geen beslissing. Elf stemmen werden uitgebracht op Jan Bavinck en elf op een andere candidaat. Opnieuw besliste het lot. En Jan Bavinck werd gekozen. Zo is in het leven van Jan Bavinck de hand der voorzienigheid Gods bijna tastbaar. Op de leeftijd van 23 jaar werd hij predikant. Dat was in 1848. Let op het jaartal. Het jaar van de revoluties in Europa, waar de 'tronen langs de straat rolden'. Toen hij voor zijn bevestiging naar Bentheim reisde, moest hij voor de keuring in verband met de oorlog. Toen het zijn beurt was zei de dokter: We hebben mannen genoeg, ge kunt weer gaan. En zo werd hij reizend predikant in de Graafschap voor een salaris van $300 per jaar.

In 1853 volgt dan het beroep naar Hoogeveen. Een jaar daarna werd in Kampen de Theologische School opgericht en tot een der leraren werd ook Ds. Jan Bavinck benoemd. Nog maar 28 jaar oud werd hij naast Van Velsen, Brummelkamp en De Haan benoemd. Maar deze Jan Bavinck kon moeilijk beslissen. Hij wist niet wat te doen: aannemen of bedanken. Hij schreef tenslotte twee brieven: de ene meldde zijn aanvaarden, de andere zijn bedanken. Hij liet een student, die juist bij hem was, kiezen. En deze bracht de brief, waarin hij bedankte ter post. Weer had het lot zijn leven beslist. Maar jaren later schreef hij zelf: Ik had er geen vrede mee. Maar in hetzelfde jaar 1854, werd hem een zoon geboren, Herman Bavinck, die later tot een sieraad voor de School zou worden.

Deze Jan Bavinck moge dan ietwat aarzelend zijn geweest, hij was een groot prediker. Zijn vroomheid was die van de eerste afgescheiden predikanten generatie en had een pietistische inslag. De toepassing neemt een belangrijke plaats in en loopt uit op een sterke aandrang tot zelfonderzoek en een krachtige waarschuwing voor het gericht. Maar zijn helder hoofd bewaarde hem voor ziekelijke excessen. En zo leidde hij de gemeenten in gezonde kerkelijke wegen in eenvoudigheid des geloofs. Ik heb in mijn kast nog steeds van hem een verklaring van de Heidelbergse Catechismus, die de moeite waard is gelezen te worden.

Waarom ik je zo uitvoerig over deze man schreef, zul je verstaan, want je kent ook het leven van zijn zoon Herman Bavinck, in wie veel van de eigenschappen van de Vader duidelijk zijn.

Graag zal ik je in een volgend schrijven over deze uitnemende figuur uit onze gezamenlijk kerkelijke historie iets schrijven. Dezer dagen noemde één onzer de tijd waarover ik je schreef: Het wonder der negentiende eeuw.

Dat, mijn vriend, is het wonder der genade, waaruit en waardoor wij leven, tot lof en eer van Hem, Wiens Naam is: Wonderbaar.

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**KOPENHAGEN: Een officiële foto van Prinses Benedikte en Prins Richard, die op 3 februari j.l. in de Deense hoofdstad in het huwelijk zijn getreden.**

## FEUILLETON

# Late Lente

door Hugo Kingmans

(18)

"Ik ben Marie Saalmink."

"Wat zeg je? Marie... eh..."

"Ja, dezelfde. Ik begrijp u wel. Ik ben verloofd geweest met Jan Stelmaker, maar wilde niet naar Canada. En toen was het uit tussen ons. Ik heb er verkeerd aan gedaan, maar nu is het te laat. Hij is nu met Sanne getrouwd, ik weet het, en ik hoop dat zij gelukkig zullen zijn. Dat geloof ik ook wel."

Even een pauze die pijnlijk wordt.

"Mag ik u eens wat vragen, en wilt u daar eerlijk op antwoorden?"

"Als dat in mijn vermogen is, waarom niet? Alleen begrijp ik niet..."

"Toen... toen, in de grieptijd, is Sanne toen ziek geweest?"

"Nou, en óf! Heel erg. Wekenlang. Maar..."

"Ja, het lijken gekke vragen, maar ik zou zo graag precies de waarheid willen weten."

"Mm. Nu, vraag maar."

"Is Jan toen 's avonds laat in Doekum bij u geweest?"

"Ja. Hij kwam met een boodschap van Sanne. Wij kenden hem niet. Sanne wou graag hulp bieden voor de boerin. Bij mij is een dochter thuis..."

"Ja, ik weet het: Kee. En toen is Jan later weggegaan en Kee is de andere morgen naar Konijnenbelt gefietst," zegt Marie vlakweg. Maar zij popelt om tegenspraak. Die ook prompt komt.

"Nee, meisje, zo is het niet. Kee is de eigen avond nog met Jan mee gegaan. Maar nu moet je mij eens vertellen, wat die vragen betekenen! Ik sta over mijzelf verbaasd, dat ik me laat uithoren."

"Ik weet nu genoeg, en ik ben blij dat ik u ontmoet heb. En ook met de antwoorden."

Opeens gaat moeder Everts een licht op. Scherp kijkt zij nu Marie aan.

"Vertel mij nu ook eens eerlijk. Is er gelasterd over Sanne en Jan?"

"Niet over Sanne, wel over Jan. Ik heb het nooit willen geloven, maar nu heb ik zekerheid. Jan is eerlijk en hij is mij nooit ontrouw geweest. Ik ben dankbaar dat ik u gesproken heb, vrouw Everts."

Marie heeft haar hand gedrukt en stapt op.

"Ja, maar hoor nu eens..."

"Nee, vrouw Everts, het is alles goed hoor. Ik..." Dan verdwijnt zij.

"Vreemd meisje," schudt moeder Everts het hoofd. "Toch eerlijke, zachte ogen. Wat zou er toch gelasterd zijn? Zij was zichtbaar opgelucht door mijn antwoorden.

Verder peddelend, overweegt zij of zij haad niet had moeten vragen, eens te komen aanlopen. Zij zou het wel eens eenzaam hebben op die boerderij. Maar nee, dat ging toch ook niet. De vroegere verloofde van Jan.

Alsof een loden last van haar schouders gevallen is, fietst Marie voor háár doen opgewekt, naar het dorp, om haar boodschap te doen: haar gevoel heeft haar niet bedrogen. Jan heeft niet gelogen. Als zij niet gehandeld had zoals zij gedaan heeft, dan was zij nu in Canada. Zij neemt zich voor, haar moeder van deze ontmoeting te vertlellen.

Eénmaal per maand gaat zij een volle dag naar huis, soms een nacht overblijvend. Maar nooit op een zondag. Dat is te lastig op de boerderij.

De eerste de beste keer spreekt zij erover.

"Moeder, ik heb vrouw Everts gesproken. Doekum is niet ver van Everdink zoals u weet."

"Vrouw Everts? Wat heb je met die te maken?" is de verbaasde vraag. Moeder Saalmink is al verzoend met het vertrek van Marie. Ja, 't was goed geweest, dat zij gegaan was. Haar tegenwoordigheid maakte haar onrustig. De enkele malen, dat zij nu thuiskomt heeft zij er geen last van.

"'k Heb haar alleen gevraagd naar dat geval met Jan. Was die nu met Sanne thuis geweest of niet? Ik geloofde er niets van, maar wilde zekerheid."

"Je hebt haar toch niet verteld, dat ik... dat Jaarsma..." hakkelt vrouw Saalmink ontzet.

"Ik heb niets verteld. Alleen gevraagd. En nu weet ik zeker, dat Jan de volle waarheid heeft meegedeeld en dat Jaarsma gelogen heeft."

"Nu nog mooier. Jaarsma heeft gezegd dat hij Jan met een dochter van Everts 's avonds laat in een café heeft gezien. Dat klopt toch? Dat heeft Jan zelf ook verteld."

"Jaarsma heeft, tenminste dat hebt u beweerd, gezegd dat dat meisje Sanne was. En dat was niet waar. 't Was Kee, haar zuster, die met hem naar Konijnenbelt fietste. Toen hebben ze daar een kopje koffie gedronken. Dat is alles. Jaarsma heeft gelogen."

"Hij heeft toch gezegd, dat het Sanne was, of niet?"

"Nou ja, precies herinner ik me dat niet meer. Je zeker, hij sprak toch van Sanne. Hij kent die van Everts wel."

"Als hij de meisjes kent en hij heeft gezegd dat het Sanne was, dan heeft hij gelogen. Maar nu ga ik geloven, dat u mij ook wat op de mouw heeft gespeld. Dat zou..."

Marie, het laatste jaar bleek geworden, heeft een bloedrode kleur gekregen. Vuur spat uit haar ogen.

"Tut, tut... ik weet niet beter of Jaarsma heeft over Sanne gesproken."

"En heeft hij ook gezegd dat zij deden als een verloofd paar?"

"Ja, zoiets," aarzelt vrouw Saalmink. "Maar vraag het hem zelf, dan weet je het precies."

Dat is bravour. Vurig hoopt zij dat Marie het niet doen zal. Zij heeft Jaarsma veel meer in de mond gelegd dan hij in werkelijkheid gezegd heeft. Tot haar geruststelling verzekert Marie: "Ik denk er niet aan, die vent te vragen. Ik weet nu genoeg. Ook van u. O, o, ik ga het nu pas begrijpen, u hebt Jan bij mij willen zwart maken. O, moeder... moeder..."

Het meisje barst in snikken uit. Moeder Saalmink weet zich geen raad van schrik. Wat zal zij nu nog gaan beleven? Het beste is, Marie te laten betijen. Haar geweten spreekt luid. Langzamerhand bedaart Marie.

"Ik zou mij niet zo overstuur maken, kind," sust moeder.

"Och neen, het baat toch niet meer," zegt Marie plotseling. "Zo langzamerhand ga ik alles begrijpen. Ik ben er nu ook zeker van, dat u iets hebt gedaan wat u niet mocht doen."

"We praten er niet meer over," antwoordt haar moeder. "Het staat je niet fraai om mij de schuld te geven. Je had er zelf ook geen zin in."

Marie antwoordt er niet meer op. Ze heeft thuis willen overnachten, maar spreekt er nu niet over. Zelfs vroeger dan gewoonlijk keert zij naar Everdinks boerderij terug.

De kloof tussen moeder en dochter gaat nu steeds meer gapen.

★

"Nu moet je eens horen! Weten jullie, wie er bij Willen Everdink huishoudster is?"

Piet Everts, die op een vergadering van boeren uit die contreien is geweest, vraagt het, als hij thuiskomt, en kijkt triomfantelijk de kring rond. Heeft hij eens even een nieuwtje!

"Jawel, Marie Saalmink, die met Jan verloofd," antwoordt moeder Everts prompt.

"Wist u dat? En daar hebt u nooit iets van verteld!" verbaast Kee zich.

"Hoe weet u dat, moeder?"

"Dat heeft zij mij zelf gezegd. Ik heb haar gesproken verleden week."

Al meer stijgt de verbazing.

"Hoe kan dat? Wat had zij te vertellen?"

"O, niets bijzonders. Zij lijkt mij een lief meisje en zij sprak vol waardering over Jan en Sanne. Misschien, ik weet het niet, zit er heel wat meer achter dan wij weten en denken. Ik geloof zeker, dat zij spijt heeft van het gebeurde."

"Daar is het nu te laat voor," zegt Kee. "Had ze maar niet zo dom moeten doen."

"Ze zal nu wel proberen, Gabe te pakken te krijgen," oppert Piet.

"Stil kinderen, niet zo praten over je medemens. Dat mag niet. Wat zou er overigens tegen zijn, als zij de vrouw van Gabe werd? Zij is toch zeker vrij?"

"Ja, maar op een andere manier dan Jan," meent Kee.

"En toch mogen we niet veroordelen, zonder alles te weten. En we weten niet alles. Dat heb ik gemerkt uit het korte gesprek, dat ik met haar had.

* * *

Er waait een orkaan over het Achterhoekse land, een echte novemberstorm. Die is in de middag vrij plotseling komen opzetten. 's Morgens was het prachtig najaarsweer. Willem Everdink heeft de fiets gegrepen om een plan uit te voeren, dat al een paar weken in zijn voornemen lag: zijn oudste dochter te bezoeken, die huist op een boerderij onder Anlo. Misschien zou hij die avond terugkomen, misschien niet.

Bij zijn vertrek heeft hij op het erf tot Gabe gezegd: "Je moet nu maar eens zien. Je hebt de gelegenheid. Ik hoop, dat ik je feliciteren kan."

Deze woorden heeft alleen Gabe kunnen begrijpen. Dezer dagen heeft hij met zijn vader een gesprek gehad, waarvan die woorden eigenlijk het sluitstuk vormen.

De storm raast over "Gelrehof". Zo is de boerderij genoemd. Onverschillig van welke kant de wind komt, de alleenstaande hoeve heeft altijd de volle laag.

In de grote kamer-keuken zitten Gabe en de dienstbode bij de kachel, die er lustig op los snort. Gabe leest de krant, Marie ziet te verstellen. De dienstbode breit en gaapt telkens.

"Hoor toch es," zegt Marie, "wat een noodweer! Het regent er nu ook bij. De boer zal toch wel niet thuiskomen?"

"Natuurlijk niet. 't Is geen weer om een hond er door te jagen, laat staan een mens," antwoordt Gabe, van zijn krant opkijkend met een blik, die Marie onrustig maakt.

"Hille, wat zit jij toch te gapen," voegt Gabe dan het meisje toe.

"'k Heb slaap," antwoordt zij.

"Dan zou ik maar naar bed gaan, meid. Nergens beter dan daar, als het stormt."

"Het is de vraag, of we kunnen slapen, met zo'n lawaai om het huis," merkt Marie op.

"Dat valt best mee, hoor."

"Ik ga dan maar," zegt Hille. "Welterusten."

"Kind, je bent niet wijs. 't Is net acht uur."

Marie wil het meisje nog een uurtje in het vertrek hebben. Zij is niet rustig, de laatste tijd. Die onrust geldt Gabe. Liever is niet met hem alleen. Maar haar woorden baten niet.

"Ik heb slaap," zegt het meisje. "Welterusten."

"Welterusten, Hille."

"Opgeruimd staat netjes," zegt Gabe, ietwat overmoedig. "'t Is toch een type, niet?"

"Nou ja, niet snugger. Maar toch een goed kind. Je hoort nooit een onvertogen woord, en zo gewillig als wat."

"O, ja wat dat betreft zijn er wel minder. Ik zei alleen: opgeruimd staat netjes, omdat ik... ik... eens met je praten wou, Marie."

Haar hart klopt duidelijk. De laatste tijd heeft zij gemerkt, dat Gabe Everdink steeds meer attentie voor haar kreeg.

Hij trekt de stoute schoenen aan en zegt: "Hoor eens, Marie, heb je niets aan mij gemerkt?"

Met een open blik kijkt zij hem aan. Hij is een aardige jongen, een werkezel; de trots van zijn vader. Hij zal een goede opvolger op "Gelrehof" worden, dat staat vast.

"Ik geloof het wel," antwoordt zij ferm op zijn vraag.

"Meid, ik ben van jou gaan houden. Ik zou je graag tot vrouw hebben. Kan dat niet, Marie?"

Hij is opgestaan en wil haar naderen.

"Daar blijven, Gabe," zegt Marie. "Het kan niet."

"Wat? Waarom niet?... Ik dacht... ik... maar ik hou van je kind. Ik méén het. Je kent mij nu toch al wel? Al langer dan een jaar ben je hier. 'k Heb er met vader over gepraat. Hij zou het fijn vinden."

"Dat vind ik prachtig, Gabe. Ik... ik kan best met je vader en met jou opschieten. Maar wat jij wil kán ik niet. Ik moet je teleurstellen, heus. Je moet het uit je hoofd zetten en er niet meer over praten.

De laatste ogenblikken had hij een hevige kleur en was geagiteerd. Bij deze woorden trekt hij wit weg, wordt inbleek.

"Dat kun je niet menen, Marie," hakkelt hij. "Ik..."

Zij heeft diep medelijden met hem. Zij weet: hij méént het. Zij heeft alleen maar "ja" te zeggen en straks is zij boerin op "Gelrehof", tienmaal zo groot als het gedoetje van haar vader. En Gabe zal een beste man voor haar zijn, ook dat weet zij.

(Wordt vervolgd.)

# Een kans op vrede in Vietnam?

Nu de strijd de laatste dagen in Zuid-Vietnam weer is toegenomen wordt opnieuw de vraag gesteld of het niet mogelijk is om tot onderhandelingen te komen teneinde de gruwelijke streijd te beëindigen. Ondanks de beweringen van de Amerikanen dat zij vorderingen maken, is toch gebleken dat de Vietcong terdege een macht is waarmee gerekend moet worden. Momenteel is het nog te vroeg om te zeggen wat de reactie van de Zuidvietnamese bevolking zal zijn betreffende de aanval van de Vietvong, maar het is zeer begrijpelijk dat vele Zuid-Vietnamezen verlangen naar vrede en veiligheid.

Aan die vredesonderhandelingen zitten heel wat haken en ogen. Zelfs de deskundigen, die reeds voor jaren de Vietnam situatie hebben bestudeerd, erkennen dat het een zeer gecompliceerde zaak is.

Wij moeten niet vergeten dat de Vietcong al jaren in Vietnam onder de bevolking heeft gewerkt. Het is de voortzetting van de Vietminh, die de Fransen de deur heeft gewezen. Dat was een hele overwinning voor de Vietnamese bevolking. Indien men bij machte is geweest de Fransen het land uit te krijgen, ze redeneert, waarom zou men dan niet eveneens in staat zijn de Amerikanen op de knieën te krijgen? Daar komt bij dat de regering Diem door haar bruut optreden — om over de corruptie nog maar te zwijgen — het vertrouwen van vele Zuid-Vietnamezen in een militaire regering heeft teniet gedaan.

Het gevolg is geweest dat zij, die voorstanders van een vrij Zuid-Vietnam zijn, maar het communisme als zodanig afwijzen, zich met de communisten in het Nationale Volksfront hebben verenigd. Zij houden hun been stijf en willen niet met de junta samenwerken, aangezien zij in het geheel geen heil zien in een militaire regering. Wij kunnen hun niet helemaal ongelijk geven, want een regering bestaande uit een eenzijdige groep van mensen kan nooit een land ten goede komen. Een regering bestaande uit uitsluitend economen zou evenmin een dwaasheid zijn. Wij moeten niet vergeten dat de militairen in de landen in Azië meestal een aparte klasse vormen, die zich weinig met de 'schare die de wet niet kent' bemoeien. Vandaar dat het ook zeer onverstandig is geweest dat Van Thieu uitsluitend militaire in zijn regering heeft gekozen. Nu is hiermee niet alles gezegd. De militairen zijn over het algmeen — er zijn natuurlijk uitzonderingen — anti-communistisch, terwijl de groep anti-communistische burgers die voor een regeringsfunctie in aanmerking zouden kunnen komen, niet sterk genoeg is om communistische infiltratie te voorkomen. Zou b.v. het Nationale Volksfront van gedachten veranderen en bereid zijn met de huidige regering een coalitie-regering te vormen, dan vreest men — en terecht — dat de communisten uiteindelijk de overhand zullen krijgen, want een groot deel van het Nationale Volksfront staat achter de Viecong. Indien er een coalitieregering zal worden gevormd, dan zou de Vietcong de communistische leden van het Nationale Volksfront helpen om een communistische regering te vormen. De Zuid-Vietnamese strijdkrachten zijn, zoals de laatste jaren steeds is gebleken, niet tegen de Vietcong opgewassen.

Is er echter een mogelijkheid om het met de Noord-Vietnamese leider, Ho Chi Minh, op een accoordje te gooien? Zou men b.v. tot een overeenstemming kunnen komen dat beide troepen, de Vietcong en de Amerikaanse, het land verlaten en het aan Zuid-Vietnam overlaten om hun eigen zaken te regelen? Stel dat Ho hiertoe bereid zou zijn, dan is het nog niet zo eenvoudig om dit plan uit te voeren. Want zal de Viecong, waaronder vele Zuid-Vietnamezen, bereid zijn de strijd te staken? Zal Ho zoveel invloed kunnen uitoefenen om de guerilla's te overwegen de wapens neer te leggen? Waarschijnlijk niet. Bovendien, hoe zal China hierop reageren? Hoewel Ho nu niet bepaald verliefd is op China — de Chinezen hebben in het verleden de Vietnamezen nu ook niet altijd zo vriendelijk behandeld — China is de grote broer en met zijn macht moet Ho toch rekening houden. Psychologisch zijn aan het terugtrekken van de Vietcong ook vele nadelen verbonden. Ho heeft gedurende de afgelopen jaren altijd beweerd dat indien de Vietcong maar lang genoeg volhoudt, het uiteindelijk de overwinning zal behalen. Indien de Vietcong troepen de strijd zouden opgeven, dan zou het geloof in de uiteindelijke overwinning zijn geschokt. Tijdens de Genève Conferentie was de Vietcong bereid tot een wapenstilstand te komen omdat men wist dat enkele manaden laten in Vietnam een verkiezing zou worden gehouden, waarvan het zeker was dat de communisten een glorieuze overwinning zouden behalen. Deze verkiezing is niet gehouden. Vandaag staan de zaken anders. Indien de Vietcong nu de strijd zal opgeven, zal het moeilijker zijn om de strijd later voort te zetten, temeer daar de bevolking de strijd beu is.

Anderen vragen zich af of het niet beter is dat de Amerikanen de strijd opgeven. Waarom zou men zoveel levens in de waagschaal stellen voor een onontwikkeld klein landje als Zuid-Vietnam? Inderdaad, de strijd heeft vele offers gekost en de vooruitzichten zijn niet erg moedgevend. Economisch legt het Amerika aan banden, zodat het haar eigen problemen — de armoede van de negers, de urbanisatie, enz. niet de aandacht kan geven die het verdient.

De moeilijkheid is echter dat Vietnam niet een zaak op zichzelf is. Want indien Amerika de strijd zou opgeven, zouden op andere plaatsen — Burma, Thailand, Laos enz. — de guerilla's juist worden aangemoedigd om hun activiteiten uit te breiden en de regeringen van die landen zouden worden gedwongen om een compromis met de communisten te sluiten, omdat ze in Vietnam gezien hebben dat Amerika niet van plan is te helpen, of zelfs niet in staat is de guerilla-oorlog te keren.

Zijn er dan geen andere mogelijkheden? Zou het niet beter zijn om Noord-Vietnam plat te gooien? Dit zou technisch mogelijk zijn, maar wat schiet Amerika hier uiteindelijk mee op? Amerika krijgt er een slechte naam door, de Chinezen mogen dan gedwongen worden hun troepen naar Vietnam te zenden, de Noord-Koreaanse regering zal dan in Zuid-Korea de boel op stelten zetten. Zo raakt men van de wal in de sloot.

Veel mogelijkheden blijven er voor de Amerikanen dus niet over. Wij zullen m.i. dan ook begrip moeten tonen voor het dilemma waarin onze Amerikaanse buren verkeren. Jammer genoeg bemerken wij zeer weinig van begrip en meeleven. Canada zowel als de Europese landen laten Amerika maar mooi knoeien zonder zelf een hand uit te steken. Toen Europa zelf in moeilijkheden zat en de Amerikanen kwamen om te helpen werden de Amerikaanse soldaten bejubeld als bevrijders, maar vandaag krijgen ze de kous op de kop. Immers, zo redeneren deze 'vredlievende' landen, in Vietnam gaat het om een nationale strijd, een strijd om vrijheid en democratie. Dit is gedeeltelijk waar, maar wij mogen toch niet over het hoofd zien dat zowel Rusland als China uit deze omstandigheden een slaatje hopen te slaan.

We blijven echter met de vraag zitten: wat moet Amerika nu doen? Waarschijnlijk blijven er twee wegen open. 1. Kom tot een overeenkomst met het Nationale Volksfront in de hoop dat de communisten uiteindelijk toch het onderspit zullen delven, hoewel deze kans zeer gering is. Amerika heeft dan in elk geval haar goodwill getoond. Erg bevredigend is deze oplossing natuurlijk niet. 2. De strijd voortzetten. Dat is allesbehalve plezierig. En de vraag is of Amerika het zal kunnen uithouden. Want de oorlog is niet alleen een zaak van militaire macht, maar voornamelijk één van sociale gerechtigheid in Zuid-Vietnam. Amerika zal dus meer ernst moeten gaan maken met de opbouw van Zuid-Vietnam. Daardoor zal het wel gedwongen worden om zich met de interne aangelegenheden in Vietnam te gaan bemoeien, iets wat de Amerikanen steeds trachten te vermijden. Het is echter de vraag of dit standpunt — dat op zichzelf gewaardeerd moet worden — toch langer moet worden vastgehouden. Amerika zal de junta regering moeten dwingen om in elk geval andere mannen in de Zuid-Vietnamese regering op te nemen. Bovendien zal het moeten eisen dat de corruptie hardhandiger wordt aangepakt. Dit is geen plezierig karwei voor de Amerikaanse adviseurs, maar waarschijnlijk is dit toch nog het beste wat er momenteel te doen valt.

Hopelijk zal dan het Vietnamese volk weer vertrouwen krijgen in Amerika en in de regering in Saigon. Dit vertrouwen is de spil waarom het draait.

P.T.


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# Wereldraad in discussie in Geref. Synode

Opnieuw is in de generale synode van de gereformeerde kerken de vraag naar aansluiting bij de Wereldraad van Kerken besproken. Bij de discussie over deze zaak beschikte men over een rapport, waarin o.a. de resultaten van een uitvoerige opiniepeiling waren verwerkt.

Hieruit bleek b.v. dat van de tweehonderd plaatselijke kerkeraden, die hun mening kenbaar maakten, er 66 voor aansluiting bij de wereldraad waren, dat 75 kerkeraden bezwaren hadden tegen die aansluiting, althans op dit ogenblik, terwijl 25 kerkeraden niet tot een beslissing konden komen, omdat zij ongeveer evenveel voor- als tegenstanders telden in hun kring.

Resultaat van de synodale discussie was, dat men nog niet wilde overgaan tot aansluiting. De uitspraak van de synode van Groningen in 1963, dat er geen doorslaggevende verhindering is voor aansluiting bij de wereldraad bleef inmiddels volledig gehandhaafd. Omdat de meningen nog zo verdeeld zijn, achtte de synode het echter raadzaam eerst nog eens duidelijk voorlichting te geven, alvorens beslissingen te nemen.

Niet alleen van plaatselijke kerken, maar ook van een aantal classes en particuliere synodes waren reacties verwerkt in het synoderapport. Ook hier trof men weer verdeelde meningen aan. Onder hen, die aansluiting afwezen waren er velen, die dit vooral deden omdat ze vreesden, dat er grote onrust zal ontstaan binnen de gereformeerde kerken, wanneer de synode thans tot aansluiting zou overgaan.

Zolang er niet meer eensgezindheid is, kan men, zo was het vrijwel algemene oordeel van de synode, aansluiting moeilijk zinvol achten. Immers hoe kan men de uiterst verantwoordelijke arbeid in de wereldraad aanvaarden, wanneer die niet gedragen wordt door het gebed van de gemeenten.

Overigens stelde de synode wel vast, dat uit de opiniepeiling geen steekhoudende argumenten naar voren zijn gekomen tegen de positieve beoordeling van de wereldraad door de synode van Groningen in 1963. Vandaar dat men op korte termijn een eenvoudig geschrift wil publiceren (en ruim verspreiden) waarin op duidelijke wijze de besluiten van 1963 worden gemotiveerd. Met name zal daarin worden verklaard, waarom de synode in 1963 tot een andere beoordeling van de wereldraad kwam, dan in de jaren daarvoor.

Bij de behandeling van het rapport over de oecumene kwamen ook de politieke, sociale en economische activiteiten van de wereldraad aan de orde. Men vroeg zich af of dit allemaal nog wel behoort tot het kerkelijk beraad, dat de wereldraad beoogt. De deputaten, die aan de volgende synode zullen rapporteren werd opgedragen na te gaan of de gereformeerde kerken zich wel bevoegd kunnen achten ook aan al die activiteiten deel te nemen.

# Christian Choir Association of Ontario

At the beginning of a new year we often wonder what may lie ahead. In faith we can trust in our Father, that He will keep watch over us all. The Christian Music Association has been richly blessed in 1967.

Three Music Festivals were held in the month of November. It was indeed great to see the support of our audience at each festival. At this time I would like to thank all those who participated.

Financially the C.M.A. has nicely improved its situation, it is slowly getting to a point where we as a board are beginning to see an end to our debts. When the 1967 Board took over from the 1966 Board, there was quite an amount in the red. Through the co-operation of all our members throughout Southern Ontario it was possible to cover a great deal of this red. The situation of our debts can only be erased by the continuous support of our C.M.A. members. On Saturday, February 24 at 2 p.m. the C.M.A. is holding a delegate meeting. Please send two delegates of each Choir or Brass Band. This meeting will be held in the Woodstock Christian Reformed Church at 401 and Highway 59.

We welcome all non-members to attend this important meeting. The Agenda mentions Treasurer's and Secretary's Report, 1968 Festival and New Business.

Do you have any suggestions for 1968? Send them to the C.M.A. Secretary: Jack Knight, Box 66, Fenwick, Ont. before February 20, 1968.

Jack Knight


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**Aankondiging van een nieuwe genezende stof: Slinkt Aambeien**

**Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.**

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken. Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijke vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)


# Seminar on "The Christian in Industry"

**Can we think of a more pressing issue on which a dialogue is badly needed between Christians than the issue of the Christian in industry?** Many people, Christians and non-Christians, ministers, union leaders and union members are confronted with problems and questions for which ready-made answers are not always the right solution. It might well be a blessing that more and more people are becoming concerned about this issue. The Christian Trade Unions of Canada, with the growing support of fellow believers, is going to provide for an opportunity to study this matter with fellow Christians in a two-day Seminar. This Seminar will be held on Saturday, March 30th and Saturday, April 6th, from 10:00 a.m. to 4:00 p.m.

The Board of the McNab Street Presbyterian Church in Hamilton have most willingly offered the use of their facilities for these two days. Prominent devoted Christians, all of whom are equally concerned about the problems facing Christianity in public life, are willing and eager to lead us in studying this matter further.

The THEME of the SEMINAR is: "THE CHRISTIAN IN INDUSTRY".

The program will be as follows:

**March 30th** — 10:00 a.m. — **"CHRISTIAN RESPONSIBILITIES IN PUBLIC LIFE"**
The Honourable Robert Welch, Provincial Secretary and Minister of Citizenship.

1:30 p.m. — **"DEVELOPMENT OF LABOUR MOVEMENT IN CANADA"**
Dr. Donald Masters, B.A., M.A., Ph.D., Professor at Guelph University, History Department.

April 6th — 10:00 a.m. — **"BIBLICAL MOTIVES OF SOCIAL ACTION"**
Professor Allen L. Farris, B.A., M.Th., Knox College.

11:30 a.m. — **"SOMETHING ABOUT THE EXPERIENCE IN OSHAWA"**
Rev. Dick N. Habermehl, M.Ph., Oshawa.

1:30 p.m. — **"CHRISTIANS, PROBLEMS IN INDUSTRIAL SOCIETY"**
Father John Le Sarge, S.J., St. Ignatius College, Guelph.

After every lecture, groups will be formed to discuss a specific question, followed by a general discussion.

Coffee and lunch will be served for which a moderate fee will be charged.

Official delegates of different organizations such as the Hamilton Trade and Building Council and various churches will be invited.

It is quite apparent that there is a great deal of interest in this Seminar and since the attendance will be limited, it is most advisable to register in advance.

Registrations should be mailed ot:

SEMINAR — "The Christian in Industry",
521 West Fifth Street,
HAMILTON, Ontario.

Further details will be mailed to registrants in the near future. More information will be printed at a later date. Added information may be obtained by telephoning 389-8122 (afternoons 1:00 p.m. - 4:30 p.m.) or, 389-8081.

CHRISTIAN TRADE UNIONS OF CANADA.

# Het land van de Olympische Spelen 1968: Mexico

De republiek Mexico zit met zijn rijkdommen aan grondstoffen op een "gouden troon". Zij telt thans ca. 44 miljoen inwoners, waarvan de helft op het platteland woont. Over honderd jaar zal Mexico 800 miljoen mensen tellen want het sterftecijfer daalt snel en de geboorten stijgen. Thans reeds zijn er per minuut twee geboorten. Het land verbruikt meer dan het produceert maar zijn economie groeit gestaag. De landbouw is voor een groot deel nog primitief te noemen. Het land kent enorm veel luxe en de moderne staat er op een hoog peil. De hoofdstad Mexico City telt ruim 4 miljoen zielen en straten waar de auto's zes rijen dik rijden.

MEXICO

Er is ook de grootste arena voor stierengevechten ter wereld en de mooiste kathedraal van Latijns-Amerika. Door zijn wolkenkrabbers lijkt het hier en daar op New York.

Buiten de hoofdstad ploft men echter vrij onverhoeds in tal van primitieve situaties, maar ook ziet men er grote ekonomische projekten in uitvoering, want Mexico is een land van tegenstellingen. Men kan er enorme stuwdammen zien, maar ook een rij blinden die door een halfblinde naar het werk op de akkers worden geleid.

Mexico is de grootste zilverproducent van de wereld en het 8ste olieland. Er zijn ca. 250 vliegvelden en 44 luchtvaartmaatschappijen. De bevolking bestaat voor 28% uit Indianen en voor 35% uit kleurlingen. De landstaal is Spaans. Het nationaal inkomen per inwoner is in Mexico ca. ⅓ van dat in Nederland.


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# ALFRED NOBEL - Dynamite for Peace

The name Nobel is known throughout the world. Alfred Nobel, the great inventor and prize donor. What all did he invent, and what moved him to leave the bulk of his fortune for scientific research and humanitarian work in the cause of peace?

On September 3, 1864 Emil, the youngest of the four Nobel sons was experimenting in his father's laboratory when he heard angry voices in the adjoining room. He quickly closed the door, not wanting the three assistant chemists to hear the heated argument. Even **so, his father's gruff** voice was **loud and disjointed sentences** did leak through: "All right, all right, of course you know better again . . . I know you think that your father is no good anymore . . . . But don't forget that the explosive formula is my idea."

Emil could just picture his heavy-built father, his face red with rage, eyes rolling, peering down on the pale man leaning on his desk. Quietly he entered the room hoping to still the storm.

Alfred's hands were gripping the edge of the desk when, outwardly controlled, he answered: "Yes, father, the formula is your idea, but you weren't on the right track, that's why you recalled me from the St. Petersburg plant. Admit it; the nitroglycerine is needed to make your formula effective. And we're not finished yet, the liquid ignites too easily."

Father Immanuel refused to give in and with angry strides left the room, slamming the door behind him.

Both brothers were quiet.

Emil was thinking, "Father, why can't you admit that you are getting old. Accept the fact that your sons know more. Time and their education, which you insisted on, are in their favor."

Alfred's eyes rested on a pile of papers on his desk. Chemical formulas carefully copied down. "I'm on my way to see the millionaire, Johann Smitt. I hope he'll invest in our new venture. I'll call the firm: "Nitroglycerine Ltd. - Nobel Explosive Plant". Taking his coat he added: "And this time war weapons won't make the Nobel name great."

Emil's eyes followed the parting figure. Remarkable, the misgivings Alfred had against the family industry. Had it been so terrible to make war weapons, fire-arms, torpedoes and mines? Emil admired his father. Against many odds, and after years of searching for a market, he had finally met with success in Russia. Life had been happy in the Nobel family during the prosperous years. Young as he was then, Emil remembered the day that the Russian government had cancelled their contract. On top of that loss had come a disastrous fire which almost completely destroyed their factory. Seeing no future ahead his father and mother had returned to Sweden with their son Alfred, who had not quite completed his university training. With the little money that was left his father had bought an old home in Helenaborg, near Stockholm and had built a small laboratory nearby, near the lake.

Undaunted, father Immanuel had started experimenting again. How proud he had been of his new invention! Wanting to share it with his sons, he had recalled Alfred from Russia, who came as soon as he heard the news. His advice was to add nitroglycerine to the explosive formula. The product was now ready to sell, and they had many orders on hand. To fill the demands they needed to expand.

If only Alfred would be successful this afternoon, perhaps the whole family could be reunited again. How happy mother Andrea would be, if Robert from Finland and Ludwig from Russia could also join the enterprise here.

Emil stopped his reveries and went back to his workbench, picking up a testtube.

Alfred anxiously paced up and down the hall in the Smitt's mansion. His eyes were on the study. What were the plans being made behind that door? Mr. Smitt, in conference with an associate, was convinced that Alfred's brilliant ideas were worth developing. He saw a bright future ahead. Purposely he let Alfred wait a few minutes. This young Nobel must see his interest as a favor. Nevertheless, he gave him a warm welcome, and listened intently to his carefully laid plans.

To Alfred's great surprise his only comments were: "All right Nobel, my associate and I will form a corporation with you. We've already drawn up our contract, all we need to do is sign it." Alfred took his pen, ready to sign. Just then a loud bang outdoors alarmed the men. Seeing a big cloud of smoke in the direction of his home, Alfred left immediately, fearful of what he would find.

The house was undamaged, but the laboratory had gone up in smoke. Five maimed bodies were found, Emil and four employees lost their lives. Why? What had caused the explosion? No one could tell. Alfred was afraid that careless handling of the nitroglycerine was the answer. The authorities prohibited further manufacturing of the explosives.

For days Alfred wandered around, brokenhearted, over the loss of his brother. Give up his work? Would a floating laboratory in the midst of the lake be the answer? Then he would be no danger to his surroundings. Try again in an other country? He consulted his brothers. Both advised: "Best place for you to stay is Sweden."

Finally he decided to approach millionnaire Smitt once more. The man replied: "Of course this is the solution, build a floating lab, by all means go ahead. Our contract still holds, all it needs is your signature.'

Nitroglycerine Corporation was formed and before long had filled all its backorders. More and more demands came in, even from abroad. But the hazard of accidental exploding was still very great. Serious accidents happened when the cylinders with the dangerous liquid received rough handling. Alfred was much disturbed and struggled to find a solution. One day while unloading a leaky can of liquid from a wagon it was discovered that the nitroglycerine was readily absorbed by porous sand. This was an important factor. More experiments followed until the correct proportions were found. The explosive power of the new formula was just as great but much more difficult to ignite, and thus safer for handling. Alfred was delighted with the produce and called it DYNAMITE.

It was now 1866, two years since the tragic loss of his youngest brother, two years of hard work gone by but with excellent result.

Five years from the day of his discovery Nobel had established plants in every civilized country of Europe. The United States was also interested and a firm was opened in New York. Already at this early stage the young industrialist amalgamated his plants and business centres into different concerns. Thus, he was one of the pioneers in the field of trust organizations.

His first headquarters was in Hamburg, but after a few years he moved them to Paris. He remembered well his first visit to this fascinating city.

In 1850, at the age of sixteen, his father had sent him on a business tour through Europe and the United States. Alfred had taken full advantage of that opportunity and visited laboratories and factories wherever he could. His command of the English, German, French, Italian, Swedish and Russian language had stood him in good stead. Yet he had stayed only for brief periods in each country, until he came to Paris. For months he had assisted the great chemist Pelouze, and then he had fallen in love for the first time. He had shown his young French girl his deepest feelings in long poems he wrote her. His young love was delighted with them. Her premature death was a bitter blow, and Alfred had crept back into his shell and become cynical. Disillusioned, he had returned to St. Petersburg, burying himself in his work.

He returned to Paris again after 25 years. Not as a young chemist but as a brilliant scientist and successful industrialist. Yet still a very lonely person.

A young Austrian countess Bertha Kinsky answered his advertisement for a secretary/housekeeper. She found an employer who wore a dark beard, had kind blue eyes in a face that showed signs of grief. His voice was soft with a sad tone. She didn't know then that he had been dubbed 'the sad idealist'. Bertha had come to Paris to forget an unhappy love experience. Alfred was very much attracted to the charming intelligent woman who had come to share his business and private life. It was to her he confided how much it hurt that people only saw him as the munition maker. "Nine-tenths of my explosives are being used for peaceful operations. I hate wars, countess, I wish someone would invent a machine so terrible that no nations would dare start a war." Bertha understood his views. She, however, later on went one step further and had a platform of complete disarmament. She edited a periodical and wrote a book 'Die Waffen Nieder'. Not quite agreeing with her peace movement, Alfred did have sympathy with it, and undoubtedly it influenced him to establish his Peace Prize.

One of his father's letters also made him very happy. There was no trace of animosity anymore. Only kind and thankful words, and pride in the success of his three sons. Despite their often bitter disagreements had Alfred loved his father and was glad of their restored harmony. It was the last letter he received. Shortly after, a telegram came announcing his father's death.

He left for a quick trip to Sweden, and on his return hoped to ask Bertha to become his wife. He had no idea that daily letters had been arriving from her former fiance, begging her to came back.

While winding up his father's affairs in Helenaborg, a very unexpected note arrived from Bertha. "Sorry, but I could not stay in Paris after all."

Alfred was stunned. Intuitively, mother Andrea left him alone; Alfred her complex son, who as a premature baby had kicked up such a fight to stay alive. Physically he had remained frail, but he had always made up for it in determination, spirit and intelligence. How she had wished that her lonely son would find an understanding wife! The manner in which he had spoken of Bertha had given her hope. But the unexpected note had completely dashed it.

NOBEL MEN— These three men shared the 1967 Nobel Prize in Medicine for their discoveries concerning the primary chemical and physiological visual processes of the eye. They are (from left) Prof. Haldan K. Hartline, New York's Rockefeller Institute; Finnish-born Prof. Ragnar Granit, Stockholm, Sweden; Dr. George Wald, Harvard University.

Back in Paris, 1872, Alfred emerged himself in his lab. A letter from his brother Robert, who had rejoined Ludwig at the old rebuilt fire-arms plant in Russia, brought a new interest.

There was a terrific opportunity of buying up land, rich in oil, in Baku at the westcoast of the Caspian Sea. Should he back them? "Go-ahead" was his answer. So Alfred had a stake in the Russian pioneer undertaking for the extraction of petroleum. The brothers drew up unheard of working conditions for their employees. The labourers could hardly believe their ears. Excited comments were heard in their cabins. "Imagine the firm is going to build homes for us!" "They won't employ children under the age of 12." "Only a 10-hour workday instead of the usual 12 to 14." "Who ever heard of labourers sharing in the firm's profit?" Both Robert and Ludwig made a success of the Baku undertaking. They worked long days. The climate, however, in the dirty oil town was very unhealthy and both were forced to retire. Robert's oldest son took over the management.

Ludwig bought a home on the French Riviera. He was much too restless to remain idle and decided to do research of the family history. Alfred received a letter asking for some comments and data. His reply was brief. Alfred Nobel: a miserable human being. Greatest merit: keeps his nails clean and does not bother anyone. Greatest disadvantage: no family, bad health, a moody disposition. Greatest fear: to be buried alive. Indeed a very sober account of the noted scientist and not very much help for Ludwig's book.

For a while, a series of bitter experiences crowded Alfred's life. First Ludwig died of a heart attack. He lost not only his brother but his best friend.

The French government threatened to deport him. Then he had invented a new product, a smokeless powder chiefly used for shotgun shells and safety fuses, but France refused the rights to this new invention, but was very angry when they were offered to Italy. He was also accused of having conducted military espionage in one of his experimental stations. As a result Alfred had a home and private lab built in San Remo, Italy.

Two British professors, to whom he had entrusted confidential information about his new discovery, betrayed him. Slightly altering Alfred's formula, they developed "their own" smokeless powder in England. Thus the British government cancelled all her contracts with him.

One of his partners became involved in the Panama scandal which cost him a good deal of money.

With grim determination he fought his enemies. But it was as if his world fell apart when he received word of his mother's death. The valiant little lady who had always stood behind her husband and sons, who had understood her complex son without words, was gone forever. His haven disappeared. His part of her inheritance Alfred used to build a Children's Home in her name.

These numerous disappointments had damaged his health even more. He developed heart trouble. The doctor prescribed rest to relieve his pain. "Pain," he laughed, "pain I've known all my life, it can't stop me from working."

The millionnaire Johann Smitt had become a very old man, and whenever in Sweden, Alfred visited him. He was still the head of the Nitroglycerine Corporation in Sweden; his prediction of a bright future had definitely come true.

When hearing of Alfred's difficulty in obtaining a good secretary, he suggested to get in touch with Ragmar Sohlman. He was a friend of one of Alfred's nephews, had studied at the Technical University of Stockholm and had also travelled extensively. Sohlman jumped at the chance of working for the famous scientist. Within weeks he had moved to Paris. Working for Nobel proved a tremendous challenge. Not all his inventions were concerned with explosives, they also included synthetic rubber, leather and artificial silk. (By the time of his death the total patents granted to him in different countries would be 355).

Nobel and Sohlman discovered a mutual liking and understanding. With him Alfred could talk his own technical, chemical and cultural language. He became a bright note in the life of the recluse. Sohlman found his employer a rare combination of inventive genius and financial skill. He had arranged a system of bookkeeping by which he was always aware of his exact financial position. He kept it by his own hand and regarded it somewhat as a hobby.

Another friend and confident was Nathan Soderholm, pastor of the Swedish Lutheran congregation in Paris. Alfred did not consider himself a Christian; he had much criticism against the church; his religion was love to mankind. To him, only the second table of the Law was valid. He admitted to Soderholm: "We agree that we must love our neighbour as ourselves. I'm going one step further: I loathe myself but do not hate my neighbour".

The bouts of pain came more often and were very severe. He felt it was time to make his final will.

On November 27, 1895 he called four famous Swedes to their Club in Paris. They were asked to witness the document. A short testament, which would cause a lot of controversy.

The doctor insisted once more on complete rest, but whenever possible he experimented in his private lab, or would be travelling to Sweden or Paris.

On December 7, 1896 while writing a letter to Ragmar Sohlman in Sweden, the pen slid out of his hand and he lost consciousness. Three days later the lonely man died, with no relatives or friends present to comfort him. He was 63 years old. His body was cremated and the urn placed in the Nobel family plot in Sweden.

The Swedes mourned the death of their famous countryman. Yet, when his testament was made public, they joined with the relatives in a storm of protest. Why should other nations also have a chance to benefit from their noted millionaire? But Alfred had held high hopes when he wrote his testament; his aim was that it would diminish nationalism and cement peace.

The estate was left to a Foundation, he directed "that the capital ($831,100,000 at the then prevailing rate of exchange) was to be invested in safe securities. The proceeds were to be awarded annually in the form of money prizes to those who had during the preceding year conferred 'the greatest benefit on mankind' ".

The five equal prizes were to be awarded for work in Physics, Chemistry, Physiology and Medicine, Literature and towards the Promotion of International Peace.

The judges are by terms of his will: The Swedish Academy of Science; The Caroline Medico Surgical Institute; The Swedish Aca-

(Continued on page 7)

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# ALFRED NOBEL - Dynamite for Peace

(Continued from page 6)

demy; and for Peace a five member committee elected by the Norwegian Parliament. (At that time Sweden and Norway were a united kingdom.)

Alfred Nobel explicitly stipulated that in "awarding the prizes no consideration whatever shall be given to the nationality of the candidates, but the most worthy shall receive the prize, whether he be Scandinavian or not". It was this last term that annoyed the Swedes. In the end Sweden and Norway do benefit, for now they have to keep their windows open to the world, always on the alert for constructive achievements anywhere.

The Nobel family was also much disappointed. They knew of their uncle's leaning to pacifism, his wide interest in the world of science and culture. Yet they never expected him to leave the bulk of his estate to these causes, and so very little to them.

Angry nieces and nephews travelled to Paris, thinking they could take possession of some of his important papers. But Ragmar Sohlman had arrived before them and gathered all the valuables from the various safety deposit boxes. The trusted secretary and one of the executors was listing and packaging the securities in the same building where the family was conferring with the Swedish consul. They were unaware of this fact.

After a while the family simmered down and the Prize juries agreed to discharging their responsibilities. It took almost five years before the battle was ended and legality of the will established.

Also some of the terms were rather flexible and needed to be clarified. The phrase 'during the preceding year' was explained as 'the awards shall be made for the most recent achievements and for older contributions of which the full significance has only recently been grasped'.

It often happens that Prizes are given for older contributions. This was again quite evident in 1967. For work done during the 1930's, the 1967 Physics Prize was awarded. The man who had helped to develop the atomic bomb, German-born Hans Bethe, 61, (since 1937 Professor of theoretical physics of Cornell University) was presented with the Physics award and medallion. He was rewarded 'for helping to unlock the secret of where the sun and other stars get their enormous energy'.

For studies, during the 1940's and 1950's, that revealed the subtle changes that take place during chemical reactions that last only one billionth of a second, three men share the honor and the money of the Chemistry Prize; German Chemist Manfred Eigen, 40; and two Englishmen, Ronald G. W. Norrish, 70,and his "ex-student" Professor George Porter, 48.

As we read this, our eyes go through a complex series of biochemical and electrical steps. Three doctors who contributed much to clarify these steps, and to the world of vision, share the Medicine prize of approx. $6,100,000. Two Americans, Dr. George Wald, 60, Dr. Haldan Keffer Hartline, 63, and Sweden's Dr. Ragnar Granit, 67.

The Literature Prize was awarded Oct. 19, 1967 to Senor Miguel Angel Astarias, 68, Guatemalan Ambassador in Paris. His highly coloured writings root in national individuailty and Indian traditions. Most of his novels attack the evils of dictatorship in Latin America and are strongly critical of 'Yankee Imperialism'. He is the first Guatemalan to receive the Nobel award.

Since his youth Alfred Nobel had always had a love for the art of writing. He looked for a living core, the ideas expressed interested him more than the form.

Despite the fact that the 1967 Peace Prize Committee had received a record of 57 nominations, the members were unable to agree on one person or institution in the world that best promoted the 'fraternity of nations'. This was the second straight year in a row and the 18th time since 1901, that no peace prize was awarded.

There was much suspense in 1901, as to who would be presented the very first Gold Peace Medallion. Two men were then chosen to share the honor: The worldknown Swiss, Jean Henry Dunant, founder of the International Committee of the Red Cross and the Frenchman Frederic Passy, founder of the first French Peace Society.

Sixty-six years later there is still a worldwide interest as to who will be present in Stockholm on the anniversary date of Nobel's death. The date December 10, on which the prizes are awarded each year, in a magnificent ceremony. Pearl S. Buck, Nobel Literature winner, described the scene in her autobiography. 'Upon the wide platform decorated with flags and evergreens, the dignified members of the Academy were seated in semi circular arrangement. In the front row of the crowded Concert Hall the Royal Family. The King himself presented her with the Award. In her Nobel lecture (an acceptance speech which all prize winners are asked to deliver on the subject for which they received their award) she saw her prize as 'not so much for what has been done as for the future'.

This is what Nobel had originally in mind. It was not only for what the winners had contributed but to make it easier for them to contribute more. That's why his money gift is "tax free".

The Prize money certainly made it easier for the famous husband and wife scientist team, Pierre and Marie Curie, when they received half of the Physics award in 1903. "Radium," concludes Pierre Curie in his speech, "has enriched knowledge and served the good. But in criminal hands it is very dangerous, and can serve evil." He likened it to the explosives their Donor had discovered. Also a terrible means of destruction in the hands of those who lead people towards war. Yet with Nobel he felt that humanity will obtain more good than evil from the discoveries. A high distinction was placed on Madame Curie when in 1911, she again received an award, this time for Chemistry. It has never happened since that one person was twice so honored.

Alfred Nobel established the funds to encourage and reward those whose contributions had been of 'the greatest benefit to mankind'. He hoped that peace would increase. Peace has not and will not be found on this world. But his prizes offer a unique international visibility upon men and women of many nationalities. It reminds each nation of its indebtedness to the other.

Ragnar Sohlman writes of Nobel: "his natural impulse was to invent and improve". Some of the awards have backfired but most have been used for these purposes — to invent and improve.

Jane Malda

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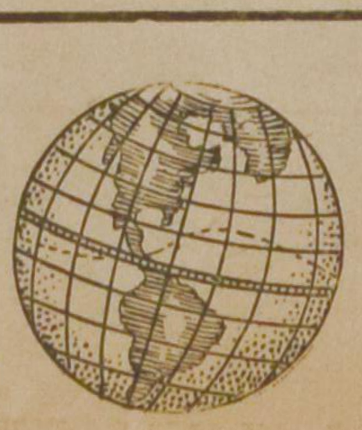
## THE WORLD AROUND US



## JAPAN,
### The Little Known Power

2

CANADIAN-JAPANESE RELATIONS

That Japan has made a remarkable recovery after World War II is obvious from the goods that we see on the Canadian market. In the fifties we were snowed under by transistorized radios end a few years ago we were overrun by the 'Honda invasion'. Today we see many advertisements to buy Japanese cars; the parts are made in Japan, shipped to Nova Scotia where they are assembled an then distributed throughout Canada. We can expect to see more Japanese goods on our market. By 1970 Japan expects to be the third most powerful economic country in the world (being surpassed only by the United States and the Soviet Union), and present growth plans call for a near-doubling output by 1971. For Canadian manufacturers this is a serious threat because competition will become even more severe than it already is, both in Canada and in those overseas countries where Canadian and Japanese goods compete. But for the Canadian producer of raw materials, it's almost as good as money in the bank.

Japan imports about 60 per cent of its raw materials and food stuffs, and in some key areas like petroleum, virtually 100 per cent. Since Canada is still basically a raw material producer and exporter we will undoubtedly gain from Japan's expansion. Japan is already our third best customer (only to Britain and the United States do we export more); in 1966 we exported $395.000,000 worth of goods, and the estimated worth for 1967 is $540,000,000. An economist with the foreign affairs ministry says Japan's purchases from Canada should climb to $700,000,0000 within two years. Much of Japan's growth lies in its increased steel production. The steel is needed for the ever-larger ships that are being built and the steadily increasing number of cars that are being exported. But to make steel Japan needs coking coal, and here Canada is in a favourite position. Discussions have taken place over the past few years on how much and how soon Canada will be able to sell a substantial amount of coal to Japan. A few weeks ago the deal was completed in Tokyo. Seven major Japanese steel firms agreed to buy 45,000,000 tons of high grade coking coal from mines near the B.C.-Alberta border. The coal will be shipped to Roberts Bank, south of Vancouver, via the CPR and Great Northern Railway. It will cost Canadian companies $55,000,000 to boost production at the mines, buy special railway cars and rebuild the shipping port. But it will all be worth it, because the coal will bring a whopping $650,000,000 to Canadian firms.

Japan also imports such diverse basics as copper, iron ore, lead, zinc, molybdenum, wheat, timber and pulp products and oil seeds from Canada. At present Japan imports 90 per cent of its petroleum from the Middle East, but there is a good possibility that Canada will also get a share of this in the future. Two raw materials which experts are expected to grow significantly during the next few years are uranium and potash. At present Japan imports about 1,000,000 tons of potash annually, mostly from Russia and Europe. But by 1970 Canada hopes to have a production of 12,000,000 tons of potash annually, mostly from the new mines in Saskatchewan, and in all probability Japan will become one of the customers. The other raw material that is expected to come in for some rapid growth is uranium. Last September Japan signed a 10-year agreement with Denison Mines Ltd. for 21,000,000 pounds of uranium and with Rio Algom Mines Ltd. for 10,000,000 pounds, for a combined value of $220,000,000. Japan's nuclear-power program is only just coming out of the planning stage, but growth is expected to be so rapid that by 1975 at least five times that amount of uranium will be needed.

There is anoher way in which Japan's booming economy is helping Canada. Japanese firms have invested in many explorative operations in the hope of finding new minerals. Compared with the U.S. investment in Canada it may not seem very large, but to at least one veteran Canadian mining developer it has been "magic", and has put new excitement into an industry that has found fresh money increasingly hard to come by in the past few years. He says, "There have been several developments in British Columbia and the Yukon recently, making them the hottest mineral area in Canada, that never would have got off the ground unless Japanese money appeared on the scene — either to finance directly, or to set up outside financing by okaying long-term contracts." What is so very pleasant about all this is that Japanese companies do not insist on controlling interest in the new companies. "All they want," says a Canadian official, "is enough representation on a company's board so it can make its voice heard in future policy decisions."

Understandably enough, Japan is a little worried by the growing trade gap with Canada. Japan can not curtail imports from Canada because she needs them for her expanding economy. The other alternative, of course, is to increase exports to Canada. But here a number of difficulties exist. For one thing, Canadian protectionism is still strong, despite the easier restrictions under the Kennedy Round tariff reductions. For another, many of the potential customers are subsidiaries of U.S. or British companies and, either through deliberate policy or through habit look to their home countries for supplies. Thirdly, Canada is too close to the United States for effective trade promotion. Why should a Japanese firm spend $50,000 on a trade promotion program in Winnipeg, Toronto or Montreal, when they can get their products seen by ten times as many people in New York, Chicago or Los Angeles? Also, Canada's scattered population makes it difficult to tackle the market as a whole. There are, however, a few success stories. Japan's steel export to the west coast has increased steadily over the past few years, and in three years time the Japanese automobile industry has climbed from nowhere to become No. 3 in the imported car field. Sales in 1967 totalled 5000 cars, easing out Volvo. But Japan is still far behind such importers as Britain and West Germany. Nevertheless, we can probably expect a greater influx of Japanese goods. Three years ago Japanese businessmen said they were moving carefully in the Canadian market because they did not want to upset Canadian businessmen. Now they say they do not want to upset the Canadian people, with the clear implication that the businessmen had better be able to look out for themselves.

Japan is becoming increasingly proud of its achievements. When Japan first began to move forward in the fifties, businessmen allowed that there was much room for expansion — up to a point. By 1964 Japan had clawed its way into the ranks of the top six industrialized nations of the world and many Western observers, who had been predicting the bursting of Japan's economic bubble for years felt that the point had been reached. But since then the other countries in that echelon have grown more slowly or, as in the case of Britain, have floundered. In fact, there are now a growing number of British experts who want to implement what they call the "Tokyo alternative". Under that plan Britain would imitate as closely as possible the Japanese economy, in the hope that Japan's remarkable growth could be copied, at least to a certain extent. Japan meanwhile, is not concerned about others following its example; the country is too busy opening new avenues to worry about imitators. One-third of the GNP is plowed back into industry, mostly because the government strongly urges business to do so. Japan is not afraid of inflation; last year prices rose by 6 per cent, but since wages rose by 12 per cent, no one is very concerned about it. Japan has provided the world with a Cinderella story regarding economic recovery; it is too bad no other country seems to be able to duplicate the feat.

J. J. Bout.

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It is right to say that we must *wait* on God; but waiting on God is not done in apathy. It implies intense activity. God draws the heart, and the result is the desire of the heart to draw nigh to God. God works in us, but His work in us is to *will*. We *will* and our face is set toward heaven.

—Adolph Saphir

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*Editorial*

# Power versus Power

In the February issue of *Dun's Review* an article appeared entitled "The Union versus the Conglomerates". In this article the writer refers to a quotation of Jack Conway, executive director of the AFL-CIO's Industrial Union Department (IUD), "it is becoming harder for any single labour union to influence company policy. Outside of the steel, auto and other industries in which one union dominates, the only way we can have an impact on a large company is by presenting a united front". The labour union bosses are gravely concerned about the increasing number of U.S. industries that merge, so that the conglomerates' "tentacles reach into every conceivable industry from utilities and auto rental to ship building and restaurants". Single unions are singled out when they come to the bargaining table, so that the only solution left is to bargain coordinately. For "if they (unions) all bargain in isolation, then the company can exploit the old concept of divide and rule," Walter Reuther fears.

We share Mr. Reuther's fear, for if the conglomerates gain too much power we may face a rebirth of 19th century capitalism in the near future. However, we should also realize that many companies are forced to merge in order to update their plants and to compete with rival companies. But coordinating bargaining has also its disadvantages. In spite of the loudly heralded brotherhood among the union members, coordination of various local unions might only be obtained after the union hierarchy has enforced its will on the local unions. Probably the local unions will call their members to strike before they finally submit themselves to the will of the top leaders. In fact it will become a matter of power versus power within the labour unions as well as a power struggle between labour and industry — to the benefit of none!

Organizations often fail to keep up with the changes that are taking place in society. Once they realize what is going on they begin to protest vehemently, instead of putting the blame on themselves. Undeniably the unions have a place in society. The working man needs protection. But the unions at large have distantiated themselves too much from the society as a whole. The unions so far have been concerned primarily with wages and working conditions, but they have paid little attention to the change of industry and its social and economic repercussions. Consequently the unions have been unwilling to sit at the conference table with industrialists, except in case of bargaining.

The task of the unions today is not limited to matters of wages and working conditions, but it also includes technical problems such as the impact of the computer, the economic welfare of the country, reschooling of the employees, etc.

We believe that the National Christian Trade Union (C.N.V.) in the Netherlands is heading in the right direction. Recently this union appointed a committee to study the impact of the computer on society (See the article "Automatisering kan helpen om de welvaart te vergroten" on page 2). The C.N.V. realizes that the industries have to merge in order to cope with the technical demands of our time. Therefore it is willing to cooperate to continue the present prosperity of the country, but not at the expense of the welfare of the individual employee. The C.N.V. does not want to arouse hostility among their members toward the employers, but the union wants to create a confidential relationship between employers and employees.

Will the Christian Labour Movement in Canada and America become a blessing, it seems to me, that the Christian Labour Unions should move in the same direction as their sister organsation in Holland. Then a great number of Canadian Christians will join. Because many of them are concerned about the development of the labour-management relationship.

There is an increasing awareness among the churches — the evangelical churches too — with respect to its task in society. They realize that the church and the individual Christians may not ignore the social problems any longer. Organisations such as Church and Industry may ultimately become avenues of a Christian Labour movement. In Holland the labour movement started with the work of *Patrimonium*.

What we urgently need, however, are experts in the field of industry and economics, rather than theologians and philosophers. I am firmly convinced that we as Christians can and must do more in this field than we have done so far. Especially locally we could stimulate and organize more Christian social action.

P.T.

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# Step by Step

Since our second 'Step by Step' — editorials in which we keep our readers informed about the gradual improvements of our weekly — some new contributors have joined our staff.

In the field of science we may welcome Mr. B. Bokhout and Mr. T. Veenstra. We hope that these more or less scientific articles will draw the attention of our young people, so that also the younger generation eventually will become interested in our weekly.

Our contacts with foreign countries are steadily expanding In the near future we hope to publish the first reports from Argentina (Rev. A. Rumph), New Zealand (Rev. A. DeGraaf), Australia (Rev. J. F. H. VanderBom), Japan (Rev. J. Timmer), and Mexico (Rev. C. M. Schemper).

Fortunately we succeeded to find two persons who will send us occasionally a news report, respectively from British Columbia and Manitoba. Mr. Martin Verbrugge's first article, "The B.C. political prospectus" you will find on page 2 of this issue. Mr. A .H. DeHoog of Brandon will send his news report within a few weeks. We hope that our readers in B.C. and Manitoba don't consider themselves any longer belonging to the 'forgotten crowd'.

As you probably noticed, some weeks ago we began our action *Operation Teamwork*. Especially from Edmonton we received a number of subscription forms. Are the mailmen in Winnipeg snowed in?

P.T.

# Mixed Marriage

*Dear Ad and Tena,*

*Would you be a 'draft-dodger', if you were living south of the border?*

*Draft-dodging is a number one problem for the United States government, and has not been so wide-spread since the American Civil War.*

*Some seek to escape the draft as 'religious' objectors. Others avoid it because they feel that the sentiment of a large part of the population is behind them. A large majority claim that it is not their war, or the United States has no right in Vietnam, and thus cross the border illegally or disappear into the world of hippies.*

*Granted that it is an awful war and some terrible things are happening in that war-torn land, still the government has commitments there in preventing a Communist takeover and help that nation which is under attack by a foreign power. Most draft-dodgers are betraying allegiance to their country by disobeying a divinely instituted government, and do not fulfil their task and duty as citizens.*

*It is a worse crime, however, if we become draft-dodgers in the kingdom of Christ. When we believe in our Lord Jesus Christ as our Saviour, we are by that drafted into His army and are made soldiers marching to war against our sinful self, the world of evil and satan, the Devil. To be such a soldier means to love the Lord and His kingdom.*

*So don't be that kind of a 'draft-dodger'!*

*Yours mindfully,*

*John Zantingh*

P.S. At this time I should also take up the question you had some time ago about mixed marriages.

Two young people came to the parsonage to talk with the minister. The girl was a daughter of the congregation, but the boy was nominally affiliated with another denomination. It appeared that he knew next to nothing about the Bible, yet showed interest in becoming a member of the church at the time. They confessed that they were forced to get married and requested to have the ceremony take place in the church. For the couple's sake permission was granted. A few times both attended church services together. Later she came alone and after a year her attendance became very irregular and gradually came to a complete stop. Obviously this was a mixed marriage!

I know a family in which the mother is a Christian, the father is not. In order to make a go of their marriage, they had at the outset made some compromises, also concerning the upbringing of their children. From a logical point of view this may sound very wise but it led to tragic consequences. They came to the agreement that they would not influence the children either way, in order that later they could choose themselves. Their home was declared neutral territory.

It is apparent that there is something basically wrong in a mixed marriage.

As Christian young people we must be aware of our task in preparing for marriage. In order that they may be assured of a true and happy marriage, two requirements must be met by both partners. The first demand is that they truly love each other; the second, just as essential, is that they share the same faith.

Marriage cannot be real, when one of these ingredients is missing in both, or even in one. In this letter we are primarily concerned about faith. It is essential for a Christian to marry another Christian. While we are young we are inclined to think that love is the primary thing and that matters of faith can be settled later.

Two principles concerning marriage stand out in the Bible. God instituted marriage at the time of creation, and it is therefore sacred. It is not an invention of man. In our modern society these two principles are sadly ignored. (1) Marriage is for life. Christ says in Matthew 19:6: "What therefore God hath joined together, let not man put asunder." (2) Marriage is to be "in the Lord." (I Cor. 7:39) Of course it is lawful for all men to marry, but for Christians it is the duty to wed in the Lord.

Therefore the Bible directly forbids mixed marriage. This means that a believer may not be united in matrimony with an unbeliever. Let us cite a few passages from the Word of God. In the Old Testament God commands in Deuteronomy 7:3-4, "Neither shalt thou make marriages with them (the heathen); thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods. So will the anger of the Lord be kindled against you, and destroy thee suddenly." God points out to His covenant people that mixed marriage will cause His people to become unfaithful in their worship of Jehovah and turn to idolatry.

Ezra writes: "For they have taken of their daughters for themselves and for their sons: so that the holy seed (God's covenant people) have mingled themselves with the people of those lands." (Ezra 9:12) "The main reason that Ezra gives for the people's spiritual decline after the return from exile is mixed marriage. They have a covenant with God, and have committed adultery against Him by taking over the religion and customs of heathen people. Then Ezra repeats the commandment of the Lord to refrain from mixed marriages for two reasons: (i) to maintain their national unity (as a covenant people), and (ii) to secure their communion and fellowship with God." (*Report on the Problem of the Solemnation of of Mixed Marriages*, Classis Chatham, Ont., Jan. 9, 1968, p. 3)

Then the New Testament is also very emphatic in forbidding such marital unions. Paul writes in II Cor. 6:14, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righeousness with unrighteousness? And what communion hath light with darkness? . . . Or what part hath he that believeth with an infidel?" Naturally the apostle is not only referring to marriage, but marriage is one of the most intimate and therefore the most dangerous relationships when two people are teamed together, the one being a believer and the other an unbeliever. "There can be no real communion and oneness of purpose in a mixed marriage, but such a union leads to apostasy, if not in the first generation, then in the second or third." (*Idem*, p. 4).

When, however, is marriage 'mixed' in our modern society in which many different faith are found? Especially young people have a hard time assessing the modern contexts of society.

The Report of Classis Chatham throws some more light on this problem. It states that "marriage between a member of our church and a churched unbeliever, consciously belonging to a group which denies the central beliefs, *is* called a mixed marriage." Furthermore it reports that "marriage between a member of our church and a person with vague religious ideas and a vague church affiliation *may be* a mixed marriage." (p. 5) The difficulty of a young Christian to choose a believing partner is the phenomenon of nominal Christianity. Many people are Christian only in name. They are members of a church but many have never seen the inside of their church. The only times that they get in contact with the church is at the time of their baptism, marriage and the funeral. Marriages with nominal Christians are to be greatly discouraged.

The Report condones mixed marriage in one sense: "Marriage between a member of our church and a Christian belonging to another church is a legitimate 'mixed marriage'. Although many do not like such a marriage to take place, it is nevertheless a marriage in the Lord." (p. 6) In other words, this cannot be called a mixed marriage. Church affiliation, however, should be settled before marriage. True love and faith will be able to iron out the differences in background and customs eventually.

What are then some of the causes of a mixed marriage?

1) Most mixed marriages take place because young people step into marraige, or are 'forced' into such a union, *much too early*.

Dating already begins at a time when teenagers are not ready for this custom. In many cases 'going steady' is a matter of prestige rather than a genuine relationship necessary before marriage. Certainly physical readiness does not coincide with spiritual preparedness. A boy or a girl who have not made a commitment to the Lord Jesus, certainly are not able to judge whether such a commitment is present in the other.

2) Many mixed marriages are consumated because young people have not paid enough attention to the basic requirements of marriage. Romantic love is not necessarily true, lasting love. When we are young we often mistake true love for "being in love with love", instead of "loving the person." Surely outward beauty, physical attractiveness and a pleasant personality are not sufficient to make for a happy marriage. Religion or faith is the other ingredient. Most frequently faith matters are put of, either because the young Christian is *too shy* to speak about it, or because it is felt that these are things which can be settled later. But *then* it is too late! Marriage is often broken up through separation or divorce because of religious incompatibility. It is rather surprising that the Canadian government has not included in the grounds for divorce, recently added to the only ground there was, religious incompatibility. Of course it must practise complete separation between church and state. Indeed it is sad that the state changes laws to make room for marital sins, and thus to give cause for more.

3) Another cause for mixed marriages is due to lack of parental supervision, and perhaps too, of pastoral supervision over the youth of the church. It is a shame when our fathers and mothers do not know or do not make an attempt to know, *where* their children go, and *with whom* they *associate*, and never sound *a note of warning*, and thereby lose the *confidence* of their teenage children who at such a crucial time need understanding and direction in choosing a life companion.

4) Some seek to justify marriage to an unbeliever by making him or her an object of evangelism. They say that they will do their utmost to convert him or her. But statistics prove beyond the shadow of a doubt that in most cases the unbelieving partner turns a cold shoulder and becomes hostile or indifferent to matters of faith. Surely as young people we are risking too much by marrying such persons. The Lord never meant to send out the apostles, or today His church, to make disciples or followers of Jesus Christ by marrying them.

When we look at the tragic results of mixed marriages, we would as young people never enter into such a relationship.

Consider what it will do to the ones who step into such a wedlock. As a christian he can never fulfill the promises he makes to his partner. They both live in two different worlds. There can never be a spiritual union. They may be married in body but not in soul. Their ways of life go into opposite directions and are moving towards a different destination. The late Rev. P. Eldersveld in a sermon on mixed marriage illustrates the situation like this: "Suppose you are a young man who lives in Chicago, and you decide to make a trip to San Francisco. You go down to Union Station and purchase a ticket on the train. Waiting in the same line with you at the window is a very attractive young lady. She is going some place too, and, as boys will do, you find an excuse to strike up a conversation with her, in the course of which you ask: 'Where are you going?' 'I'm going to New York,' she says. 'Well, isn't that wonderful!' you say, I'm going to San Francisco; so let's travel together on the same train, shall we?' Now if she is a fairly intelligent girl, she will immediately begin to doubt your sanity, unless of course you are joking. But obviously you are not so you try to persuade her that this is a perfectly reasonable thing to do. And suppose that she begins to agree with you, and so you finally persuade each other that this can really be done. Well, that's absurd, isn't it? The whole story is ridiculous."

You see, mixed marriage is actually ridiculous. The one follows after Christ and the other after the Evil one. The real danger is that the believer goes along on the way of the unbeliever. The author Ruth Berry has dramatically displayed the tragedy of a mixed marriage in her novel, *High is the Wall.*

How sad it is for the children born out of such a marriage. They become the innocent bystanders. They are the ones who really get hurt. They soon sense the conflicts between the parents. They keenly observe the basic controversy in their home. Parents cannot fool their children. Children grow up in an atmosphere that is poisoned with heated arguments. It is a stormy environment which should be a haven of comfort, love and unity.

Some couples have tried to find a solution in keeping their home a neutral home. No one will force his or her religion on them. Later on they can choose for themselves. Yet the parents forget that neutrality is itself a religion. A great wrong is committed against the children by not fulfilling the commandment of God to rear them in the fear of the Lord and lead them to Christ Who said: ". . . forbid them not to come unto me." (Mark 10:14)

Mixed marriage makes for a home that is divided against itself and therefore will fall, is the prediction of Jesus. Eventually this would also mean the downfall of a nation spiritually, as the family is the basic unit of society.

A further result will be evident in the church itself. It is evident that at least 30 to 40 per cent of those who have entered into a mixed marriage leave the church permanently. It is a great sin to do damage to the church of Christ in this way. And what about those who remain inside the church? The number of mixed marriages is increasing fast. They will weaken, whether on purpose or not, the spiritual power of the church, undermine the spirit of the Lord, since the church becomes more and more a church of the world and less and less a church in the world to witness to the world.

Are there ways to avoid the evil of mixed marriages?

1. Do not begin an affair with an unbeliever. Be not blinded by romantic love. Do not become guilty of this awful sin against yourself, your fellowman, the children that would be born out of such a union, or do damage to the church of Christ. "Be ye not unequally yoked together with unbelievers."

2. Settle the matter of faith and church membership before marriage, or even before the engagement, because if you neglect, later there is bitter regret. Enter the gate of matrimony with the Lord, for the apostle compares marriage of Christians with the union between Christ, the Groom, and the Church, His bride.

3. Let your search for your life companion be made in prayer, in the light of God's Word and under the guidance of the Holy Spirit. Do not take lightly the advice and warning of your parents, for they have had a wealth of experience. Then too keep in mind the purpose of marriage as stated in the *Form for the Solemnization of Marriage*, "the purpose of marriage is the enrichment of the lives of those entering this state, the furtherance of the kingdom of God, and the propagation of the human race."

Our Saviour and Lord came to save marriage among His people from going on the rocks in His work of redemption. He declared that it is not just a social contract, or a fifty-fifty deal, nor a union that may be ended at self-will, but a sacred relationship in the Lord to His glory and the welfare of the believers.

This is a long letter, but marriage is for life and we pray: "and in the hour of death may they part in the blessed hope of celebration forever with all the saints of God the marriage of Christ and the Church He loved." (*Form for the Solemnization of Marriage*)

J. Z.

### CHRISTIANITY'S INFANTRY

If this world is going to be reached I am convinced it must be done by men and women of average talent. After all, there are comparatively few people in the world who have great talents. Here is a man with one talent; there is another with three; perhaps I may have only half a talent. But if we all go to work and trade with the gifts we have, the Lord will prosper us, and we may double or treble our talents.

— D. L. Moody

# Sardines' Zesty Tang Sparkles In Rich Salad

By ALICE DENHOFF

THE MERRY month of May is perfect for creating a salad with tangy, tasty sardines, from the mineral rich waters of the Norwegian fjords, and fresh vegetables and apples.

**SALAD ROYALE NORWEGIENNE**

2 celery stalks, diced
2 medium apples, cored and diced, unpeeled
2 (3¾ oz.) cans Norway sardines
3 tbsp. mayonnaise (for mixture)
6 medium size tomatoes
Seasoning to taste
6 tbsp. mayonnaise (for garnish)

Wash and trim celery stalks. Dice. Wash apples and dice.

Drain olive oil from sardines, cut sardines in halves (reserving 6 whole ones for garnish). Combine with diced apple, celery and 3 tbsp. mayonnaise. Slice off and reserve the top of each tomato. Scoop out pulp, dice and add to sardine mixture. Season to taste and toss lightly. Stuff each tomato with sardine mixture. Replace tomato tops and dab each with mayonnaise. Arrange a whole sardine on each. Chill and serve.

This yields 6 generous servings.

**SARDINE 'N' CUCUMBER SANDWICH**

Butter
4 slices rye bread
1 cucumber, peeled and thinly sliced
1 (3¾ oz) can Norway sardines
Seasoning to taste
2 tbsp. mayonnaise
Sliced tomatoes
Gherkins

Lightly butter two slices rye bread. Arrange cucumber slices on buttered side of bread. Top with 6 or 8 whole sardines. Season to taste. Spread mayonnaise over each remaining bread slice. Press tops on firmly and slice diagonally.

Serve with tomatoes, sweet baby gherkins, and your favorite beverage for a delicious luncheon. Makes 2 sandwiches.

When one is alone it's a bad idea to throw together just any old leftovers.

Why not a nice snack eaten in comfort at a prettily set table? Good morale booster.

Just place about 8 or 10 whole tangy Norway sardines on a bed of crisp lettuce and circle with hard-cooked egg quarters and tomato wedges. If you want to pamper yourself, decorate with a couple of radish roses. Use mayonnaise with this. And low-calorie mayonnaise for dieters as on the market.

# Let's Play Chess

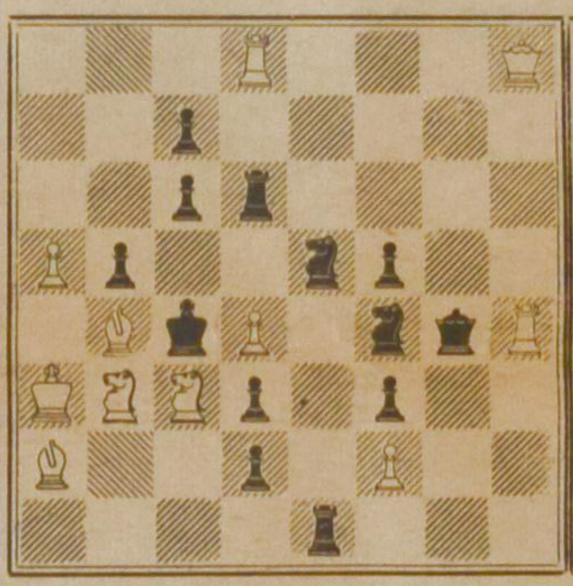
Editor Mr. C. HESS

SECOND SERIES OF PROBLEMS IN FEBRUARY

No. 290

Author: A. P. Eerkes

Black: 13 pieces



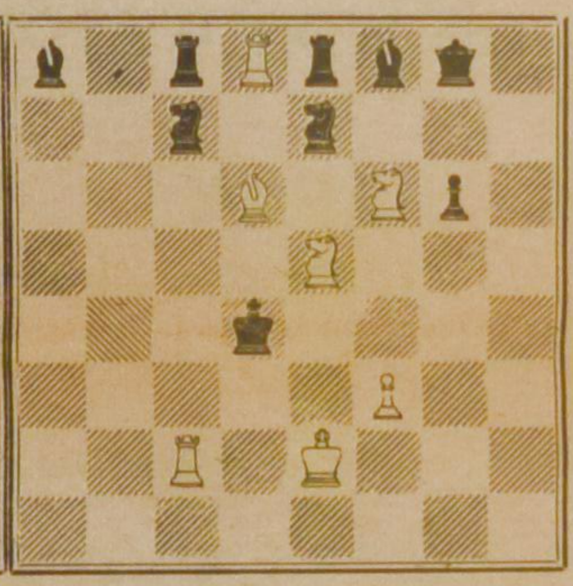
White: 11 pieces

White to play and mate in three moves. 3 points

No. 291

Author: G. A. Croes

Black: 9 pieces



White: 7 pieces

White to play and mate in two moves. 2 points

NOTES

1. If you still remember how difficult the second series in December was, you may have some idea about the character of the problems in this series. But let me add immediately: both are excellent.
2. No. 290 was a first prize winner in a problems tournament of 1953. After you have found the solution, you will admit that this problem has some resemblance to a firework. Full solution is asked for, this means, not farther than the second move of White in each variation.
3. The two-mover of Mr. Croes was a second prize winner in 1943. This problem is very worthwhile but not as difficult as No. 290. Indicate the keymove plus threat if any.
4. Solutions of the problems in February are expected in March, on or before the 20th (postmarked). Those who live outside of Ontario have five days more.

THIRD REVISED PRINTING

BY GRACE THROUGH FAITH

A Synopsis of Reformed Doctrine

by Dr. Remkes Kooistra

CONTENTS: Life is Religion — God's General Revelation — God's Special Revelation — Scripture and Confession — The Knowledge of God — Our God is Triune — God's Names — This God is our God — God and World — God and His World — God's Decree and Providence — Man in and after Paradise — Sin and its Results — The Covenant of Grace — Our Saviour and Lord — Salvation Obtained — Salvation Received — Elect in Christ — The Church — The Means of Grace — Baptism — The Lord's Supper — The Last Things.

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# LE MOT JUSTE

by MARILYN MUIR

## A new linguistic committee is pioneering the development of a French technical vocabulary for Canadians

"French Canada's tragedy is a tragedy of communication." So wrote Jean Paul Desbiens (better known as Frère Untel) in 1960, in his famous explosion of protest entitled "The Impertinences of Brother Anonymous". He was referring to what he called "the paralysis of thought" then afflicting Quebec's educational system and spreading out into many aspects of Quebec life.

But a lot has happened since the beginning of the Quiet Revolution in the 1950's, and the magnitude of Quebec's growth was bound to cause some growing pains. (Or as Brother Desbiens says: "History's bills always catch up with its debtors in the end.")

One of the painful realities French Canadians had to confront was an almost total lack of French technical vocabulary for the mushrooming technological developments of recent years.

This vocabulary existed in Europe, but not in Quebec, which had not been training engineers, scientists and technicians. Language, including technical language, is a living thing only in the mouths of the people who use it, and there were very few French Canadians who required the specialized vocabulary of industry, commerce, and science.

But Quebec in 1967 is training people in the practical professions. According to the Department of Manpower and Immigration, the number of students working towards a degree in science and engineering at the University of Montreal has increased 300 per cent since 1956.

The head of McGill University's Institute of French Canada Studies, Professor Laurier LaPierre, says: "Because of all the changes that have taken place recently in Quebec and throughout the world, French is emerging as a major industrial and political language."

The rocky road to bilingualism is paved with many good intentions and false detours, but there are encouraging signposts. One of these is C-I-L's Comité de Linguistique—a group of employees who spend part of their working hours providing the company's approximately 2400 Francophones with a universally acceptable, precise French technical vocabulary. C-I-L- is one of the few private corporations in Canada which has such a committee, and the group works closely with similar linguistic committees in the public sector. Liaison exists with the Canadian National Railways, the Canadian Broadcasting Corporation, Hydro-Quebec, the Quebec Department of Cultural Affairs, and the Secretariat of State, Ottawa.

It is pioneer work. Pursuing the elusive French word or phrase which best expresses the specialized language of technology is painstaking labor entirely deserving to be called "research". The committee consults other linguists, who share the wealth of their knowledge; it prowls through numerous French trade and linguistic journals; and it uses a library containing 21 dictionaries and 19 assorted lexiques, glossaires, vocabulaires, and grammaires. Finding le mot juste may take minutes, weeks, or years.

Rollande Normandeau, president of the committee and editor of L'Ovale, the French edition of C-I-L Oval, tells of the time when C-I-L first began making nylon and needed a French expression for "staple fibre". Since the industry was so young, an appropriate phrase had to be invented. The term "la fibre courte", meaning "short fibre", was chosen. As time passed, however, C-I-L-'s French linguists discovered that another expression was being used in France by synthetic fibre manufacturers there. This phrase was "la fibre coupée", meaning "cut fibre", which was a more precise description. C-I-L has used the expression "la fibre coupée" ever since.

To consolidate their rapidly growing collection of French technical words, the committee has organized a file card system listing hundreds of terms commonly used in C-I-L-'s diverse activities. As new phrases are added to the collection, extra file cards are printed in both languages for French speaking company employees.

The words are not new in the sense that the committee invents them. They are either words used in Europe or, if the processes or products being described are peculiarly North American, they are words which are French, rather than English, or anglicized French.

For example, a common term for a certain kind of vehicle used in construction business is "jumbo", in English and French. The committee has suggested that "chariot porte-marteaux" (literally, "chariot carrying hammers") is more descriptive, more French, and should be used in preference to "jumbo" whenever possible.

Recently the committee has suggested that the English word "container", which must be used by the French railways because of a legal agreement with the European International Union of Railways, should be replaced in all other areas by the French word "conteneur"—a noun used in metallurgy for a vessel. The original proposal that "conteneur", which is not a neologism, should be used to denote large boxes or vessels, came from the French Study Committee of Technical Terms. Ironically, "container" first entered English from the Old French verb "contenir".

French linguists are concerned about protecting their language from "creeping anglicisms". It's not a matter of nationalistic hostilities but of the nature of the French language where foreign words have rarely been comfortable in the way that words from all parts of the world have nestled down and found a home in the English language.

When the committee was first organized by Hubert Potvin, directeur des relations publiques for C-I-L-, it began publishing progress reports called "Nota" (a latin word meaning notes) for internal consumption by the 10-member committee, its 30 associate members throughout the company, and outside groups engaged in the same research.

An editorial in Ottawa's "Le Droit" saluted the first "Nota": "We note with pleasure the attitude of C-I-L- which is taking useful steps to give French the place it deserves. Its first linguistic bulletin, called "Nota", has kept the faith. Right off the bat, it asks that C-I-L- be pronounced à la française . . ."

Other editorial praise followed. Le Devoir said: "This initiative of C-I-L- deserves close and sustained attention and should stimulate similar attempts in other large companies."

**Commerce,** the Montreal Chambre de Commerce magazine, wrote: "One has only to read "Nota", the bulletin published by the Comité de Linguistique of C-I-L-, Contact magazine, the glossaries, indexes, handbooks, etc., to realize that the French which C.I.L. wants to write and speak is of better quality than that written and spoken by many purportedly French-speaking firms."

Since its formation two years ago, the committee has produced an English-French glossary of terms for mining and other industries using explosives, and has translated an architectural guide to painting and finishing systems. The committee's vice-president, E. O. Duyvewaardt has translated a 128-page handbook of painting and refinishing techniques for the automative trade and has prepared a small dictionary of terms common to municipal affairs.

Translating the C-I-L organization chart into the most precise French possible had the committee wrestling over such conundrums as—what is the exact difference between a supervisor and a superintendent? The answer is not entirely clear in English, let alone French. Eventually the committee sorted out all the "chefs", "superviseurs", "surintendants" and "coordannateurs" and assigned them to their appropriate places on a chart containing hundreds of titles.

Although the pressure of work does not allow the committee to publish its "Nota" very frequently, the six bulletins which have appeared contain some fascinating insights into the way a French speaking person regards his language. He finds flippant or disrespectful the typical English impulse to abbreviate or make English sounds out of French. (e.g. P.V.M. for Place Ville Marie and Arts Place for Place des Arts.)

The English have been mispronouncing French since 1066 and have sometimes accidentally come up with new words which convey even more, in English, than the original French. The archaic French "dent the lion" became dandelion sometime before Shakespeare. A "dandy lion" conjuring up a picture of a gorgious yellow mane sounds better in English ears than a homely "lion's tooth". *

Punch a mixed lot of United Nations delegates in their diplomatic paunches and they will all grunt, groan or gasp in their native manner—the very sounds of their involuntary exclamations will be different. That is why French speaking people find certain English trade names hilarious.

Take "Corfam", a trade name for a synthetic material used in making shoes. To French ears "Corfam" sounds like "corps femme"—woman's body. And while the trade name "Terylene" did not inspire ridicule among the French, the word was hard for them to accept because it didn't sound French without the accents it needed on the first and last syllables (e.g. Térylène). The new name of "Fortrel" sounds equally well in both languages.

A bulletin from the Quebec Department of Cultural Affairs, dated April 1965, urges its readers to learn more English so that they can avoid corrupting their French with anglicisms. The argument is that French Canadians can't avoid English expressions if they don't know that they are English.

If the French can learn to speak and write better French by studying English, the English may also learn to speak and write better English by studying French. Not because the English language rejects French as a corrupting influence, but because much of English is made up of words derived from Norman French. In the 11th century the English language was still relatively "pure" but by the time of Chaucer, in the 14th century it had changed so profoundly that every eigth word in the Canterbury Tales is a French one.

Laurier LaPierre calls language "a social instrument, an expression of man's dignity. As children we merely communicate but as adults our language becomes an extension of ourselves, an expression of our unique personalities."

While French-speaking Canadians may never be able to buy razor blades in French in a Vancouver drugstore (unless there is considerable emigration from Quebec to British Columbia) if French and English study each other's languages for the love of their own we may yet achieve an understanding of each other's "unique personalities" which will rest at the heart of genuine biculturalism.

Meanwhile, the pioneer work of groups such as C-I-L-'s Comité de Linguistic is helping French to take its place beside English as an important industrial and commercial language.

(C-I-L Ovals)

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* The modern French word for dandelion is "pissenlit".

# THE HISTORY OF THE NETHERLANDS

by D. J. VAN DIJK

## 1. PREHISTORY

The history of the Netherlands is for the greater part defined by its geographical location. The country lies in the delta of the big rivers Rhine and Meuse; the entire western part of the Netherlands lies below sealevel, protected from the North Sea by a fairly narrow strip of sand-dunes which have been formed by material originating in the white cliffs of Britain and France. For the English Channel has been eroding those shores and carrying the chalk-particles to the shallows off the Dutch coast and in this way the sand-dunes came into existence. Behind the dunes the land more or less fell dry, although gales caused the sea to penetrate deep into the land every now and then. Only the higher spots of the country remained dry, that is the sandy soil in the centre and the north-east as well as sections of the southern regions, though the latter were exposed to frequent inundations by the rivers Rhine, Waal and Meuse.

No wonder then that the earliest traces of human civilization have been discovered on the highest grounds. At that time Britain was not yet severed from the continent, the Thames was still a tributary of the Rhine which emptied into the ocean at Dogger Bank. A large section of what is today the Netherlands was then covered with vast forests. When during World War II the Germans turned the Dutch coastline into one solid line of defence, and for the purpose built concrete bunkers on the North Sea beaches, the spads of their diggers hit the stumps of enormous trees. And not so long ago several fishermen lost their nets because they caught in the remains of trees deep under the surface, among other places somewhere east of the Dogger Bank.

When, following the last glacial period, the ice started to melt, huge masses cf water flooded the land, forests vanished and the then receding waters exposed the sand-dunes we just mentioned. Our low-lying country then became a tundra-region in which reindeer-hunters followed in the wake of the herds. Most probably these hunters belonged to the same tribes that left behind such beautiful murals in the many grottos of Spain and Southern France. However, here in the low countries there were no grottos and consequently all that reminds us of those early settlers are thousands of stone arrow-points and many spearheads and needles made of reindeer-antlers. For that matter, during the late stone age, that is for the Netherlands about 4,000 years B.C., not only the higher parts of the country but also the lower regions were regularly inhabited.

In those days tribes lived here who knew about agriculture and, therefore, had fixed residences. From the earthenware remains we can distinguish between the various cultures, and it appears that the Netherlands has long served as transit-territory for many peoples. Thus we find the typical culture of the Danube people, that of the bell-beaker people and that of the war-hammer people, who trekked via the Netherlands to Britain. This latter people buried its dead in one-man barrows and gave them a beaker and a war-hammer as presents, which indicates that these people believed in life after death. Even more strongly was this evidenced by the people of the gallery-grave builders. From the South of Spain they travelled by sea to Britain and Denmark. From this latter country they came via Germany to the Netherlands, where they lived for a long period in the eastern province of Drente. It is there that we can still find some fifty of these gallery-graves that look like the ones at Stonehenge, in Great Britain. And everywhere these people, with their superior armament and higher culture, subjugated the tribes conquered by them. This bondage enabled them to build their impressive tombs, letting their slaves handle the huge erratic boulders which had been carried to these areas tens of thousands of years ago from the Scandinavian mountains by the sliding land-ice masses. The boulders were put side by side, with the smoothest part towards the interior. Thus they formed an oblong, narrow chamber of nearly three feet high. The openings between the stones were filled in and a row of very heavy stone slabs formed the roof. The connection between these people and their counterparts of Stonehenge in Britain and of Carnac in France appears clearly from the East-West direction of the graves, that is directed to the sun. Now the question is: Were these gallery-graves built by descendants of courageous seafarers, to commemorate the ancient rock-graves? Or did they represent the stone ships, in which the seafaring forefathers were cremated? We don't know. Anyway, these people must have had at their disposal a far-advanced technical skill.

Well then, somewhere around the year 100 B.C., the Germanic tribes arrived in the low countries. Not— as a persistent legend has it — by following the River Rhine downstream in hollow tree-trunks, but over land in staggered groups from a north-eastern direction. In that time the inhabitants that subjugated here were already familiar with the use of bronze and iron. However, they did not find any major prosperity in this region, because the marshy soil in the west and the poor grounds in the remaining parts of the Netherlands offered little opportunity for flourishing agricultural settlements. In addition, the North Sea kept on hitting with treacherous blows. And so, when the Romans entered the country about 50 B.C., they found nothing but an impoverished territory, a drab country, ploughed by the sea and surrounded by swamps.

(Radio Nederland)

VIKING-LIKE, Lt. Arthur Rice of the police force in Ottawa, Ont., demonstrates new underwater lighting equipment for divers. It was whipped up by a Carleton University student. The two seal-beam lights are mounted on a football helmet and are connected by a hundred feet of wire to a battery on a surface craft, thus leaving the diver's hands free. Rice is on the Underwater Search and Rescue Squad.

## *For the Children*

### A TRADITIONAL TALE FROM GEORGIA

# "The Snake and the Dreams"

In a certain land there was once a King who had a strange dream. As he slept he saw a fox hanging by the tail from the roof of the palace. When he awoke he remembered the dream and couldn't get it out of his mind. So he called his ministers and counsellors before him and asked them if they could interpret the meaning of the fox hanging from the roof. His advisers couldn't help him. His recollection of the dream continued to trouble him and finally he commanded that there be a great meeting in the city, and that everyone in the kingdom should attend. His hope was that among all the citizens of the country there would be someone wise enough to give him the answer. The people began to assemble. One of those who came was a poor farmer named Ivan. On the way to the city he came to a rocky place where the trail was narrow. Lying in the centre of the trail he saw a snake. Ivan paused, and as he did so the snake spoke to him.

"Good day. Where are you going?" said the snake.

Ivan told him about the King's command. "But what is the use of it all?", he added. "How can I tell the King what his dream means?"

"There will be a reward for the man who gives the King the right answer," replied the snake. "Promise you will share the reward with me, and I will tell you what to say."

Ivan was glad and willingly agreed with the snake.

"Certainly I will share with you if you tell me the correct answer," he said. "Half will be yours and half will be mine, and in addition I will be grateful."

"Then there is the answer," said the snake. "The dream of the fox hanging from the palace roof means that there is cunning, deceit, and treachery in the kingdom."

The farmer thanked him and went on to the city. When his turn came, Ivan was brought before the King, and he interpreted the dream as the snake had advised him. So pleased was the King with the answer that he gave Ivan money and valuable presents. But when Ivan was ready to leave, he suddenly thought to himself: "Why should I share these riches with a snake?" and he returned to his village by a different road, avoiding the place where the snake lived.

Later, the King had another dream that troubled him. In this dream he saw a sword hanging from the roof. He sent for Ivan immediately, because Ivan had given so wise an explanation of the first dream. Ivan was now afraid, for he knew he had no special talents for explaining dreams. There was no choice but to look for the snake. He went to the narrow trail, but he saw no snake there. So he began to call for him. Finally the snake appeared and asked him what he wanted.

"The King has had another dream," said Ivan. "What shall I tell him?"

"I will give you the answer if you share the reward with me," the snake replied. And Ivan promised to do so.

"Tell the King that the sword hanging from the roof is a sign of coming war," said the snake. "Enemies are plotting against him within the kingdom as well as outside the kingdom. Bloodshed is at hand. The King must prepare to defend the country."

Ivan thanked the snake and went on to the city. When the King asked him for an interpretation of the dream, he repeated what

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# SHELTER

## Materials derived from petroleum are revolutionizing the building trade

by JAMES KNIGHT

Next to food, the thing you need most is a roof over your head. Chances are it's petroleum-derived. In this country, for every roof that has wood shingles, there are five covered with asphalt, and even the one that is shingled with wood has an underlay of asphalt-impregnated building paper to keep out the damp. We're not quite ready to make a meal of oil derivatives yet but we've been living in the products of the petroleum industry for generations.

The number of uses for petroleum-derived products in the building of houses today is enormous; from vapor barriers that go under the foundations to shingles on the roof. Even in the most conventional houses, petroleum-derived plastics turn up in doors, windows, walls, ceilings, floors, roofs, wiring, plumbing and heating. The building industry is probably the biggest single customer of the petrochemical industry; one estimate places the amount of petrochemicals that go into building materials at between 20 and 30 per cent of all petrochemicals produced.

It has already been demonstrated that masonry units may be produced by molding and heat-curing a precise mixture of sand and clay and a petroleum-derived binder. Blocks of traditional shape made in this way are less expensive to produce than concrete blocks. Known by their inventors as BMX masonry units, these blocks and their brick counterparts may be laid up by conventional mortar and trowel methods. Or they may be laid up with a rolled-on adhesive that speeds construction so that savings as great as 25 cents per square foot of wall surface may be achieved. Now in the late stages of development, BMX blocks are stronger and have better freeze-thaw properties than concrete blocks, are non-porous, and so smooth that only one coat of plaster is needed to provide a finished interior. The BMX blocks were developed by Imperial's affiliate, Esso Research and Engineering Co., which built two research model houses of them in 1964, one in Linden, N.J. and the other in Bogota, Colombia. They are being tested in Canada this winter, in service stations in Hamilton and a warehouse in Montreal.

Imperial's subsidiary Building Products of Canada Limited has been testing vinyl siding for some years, and their biggest problem today isn't in the products, but in the builders, who insist on nailing the siding so tightly that when the vinyl expands with the summer's heat, the expansion shows in bulges between the nailing spots. Building Products has given up trying to convince builders that vinyl siding should be nailed a little loosely to develop a nailing slot that will make tight nailing impossible.

While such problems may be frustrating, solving them is a worthwhile activity, for the value to the building industry of petroleum-derived plastic building materials is great. The first advantage they have over conventional materials is lightness. A four-story office building in New Jersey was built recently with walls of glass-reinforced plastic and aluminum. They weigh only 11½ tons, as compared to 612 tons for conventional brick-and-plaster walls. What's more, they're half as good again as double-glazed windows for conserving heat, they admit soft light into the offices in the daytime, and they glow dramatically at night if you leave the lights on inside. The light weight of plastics allow extra stories to be added to old buildings whose structures would not be able to support the additions if they were of brick and mortar.

Plastics are resistant to many substances that will corrode other building materials; they don't support rot or mildew; and they don't suffer attacks from insects. They can be colored all the way through. In some of them the color is permanent, although this is an area where a lot of work remains to be done. Even in those plastics where the color fades, it does so gradually and evenly, without discoloring in blotches. If you want to paint it, vinyl makes an ideal surface to paint on, and the paint won't blister afterwards.

It is these qualities that have encouraged the building of experimental plastic houses ranging from the Monsanto House of Tomorrow of 1957 that is now in Disneyland, to a three-bedroom bungalow in Ghent, Belgium, that sold for $10,000 in 1961. The Monsanto house was slickly futuristic in style—four bays cantilevered from a central supporting core —and while it has been called economically unreal, it did show what plastics could achieve in a dramatic way. The Belgian bungalow looks like any other bungalow (in fact, it looks a little old-fashioned even for 1961) and has a life span estimated at 50 years. The house is supported by pillars and beams made of hollow vinyl extrusions that are positioned in slots in a prepared foundation, then filled with concrete. When the concrete hardens, the pillars and beams form a single one-piece framework on which a team of builders fasten a roof of extruded vinyl panels. The walls—formed of a sandwich of vinyl and glass-reinforced polyester over a rigid foam core that acts as fireproofing and insulation—are made in continuous lengths in an eight-foot width that matches the height of the framework. At the site, the workmen simply cut a length to fit the size of the room they want to enclose and presto! they have a seamless wall that snaps into recesses in the framework. Windows and doors are made simply by cutting holes in the walls where you want them; the walls are rigid enough to make frames for the windows and doors unnecessary—the builders just screw them directly to the walls, using hinges, doorknobs and locks of plastic.

Even some of the fixtures inside the house use plastic: the kitchen sinks are polyamide, which is as smooth as porcelainized enamel, cheaper than stainless steel, and quieter than either; and the kitchen drawers are factory-made of polystyrene; in fact, the drawers came first and the kitchen afterwards—it was designed to utilize the mass-produced drawers most efficiently.

Other all-(or nearly all-) plastic houses have been built in other places. One was built in England, about 20 miles from London three years ago, using plastic in about 30 different ways ranging from the conventional (insulation on wiring) to the unique (translucent doors of hollow polyvinyl chloride extrusions locked together in a wooden frame). In the British house the roof is composed of panels of urea-formaldehyde-treated strawboard joined with tape made of polyvinyl chloride (PVC for short), and sprayed with a vinyl copolymer solution. The whole thing rests on a wooden frame. The walls are either concrete block finished with PVC siding shaped to look like clapboard, or a panel with a lightweight concrete core, or a similar panel with PVC faces and a urethane foam core on a wooden frame.

Plastic foam, which seems so dainty, has great strength in a sandwich whose skins can provide sufficient stifness. A West German firm is using urethane foam sandwiched between either light metal or plastic to make self-supporting roofs. The technique is particularly suitable to designs using the pointed arch, or to the sawtooth profile roofs currently so much in vogue.

Once such a roof is in place, you would never guess it was at all unusual. People do not make a practice of pointing it out to one another and saying: 'Plastic roof, you know. Particularly suitable for pointed arches and sawtooth profiles.' There is a church in Dartford, England, with a fiberglass-reinforced polyester spire, a convention hall in Traverse City, Mich., with a domed roof made of foamed polystyrene, a market near Paris with a translucent plastic roof, and whole villages of polyurethane-and-paper laminated temporary houses for migrant farm workers in California, developed by a Canadian firm and tough enough to last five to seven years, with care. In all of these examples, the important thing is that the petroleum-derived material from which the structure is made does its job of providing shelter unobtrusively, economically, and well.

There are showy examples too, like the American pavillion at Expo, with its 2,076 arcylic polygons shaped into a enormous bubble that glittered with reflected sunlight by day and glowed spectacularly at night. One of the aims of the material was to draw attention to the building in that case. In a house, the purpose would be precisely the opposite—to disappear entirely. People may enjoy reading about experimental house designs in magazines, but precious few want to live in them. This is one reason that plastics used in construction are sometimes made to look like conventional materials and may pass unrecognized for what they are. Yet they are there, and their effect on house building has been marvellous.

Take leaky basements, for example. At one time, a leaky basement meant an expensive repair job that could involve diging down to the base of the foundation all around the house and smearing the walls with asphalt, then diging a drainage ditch around the perimeter and filling it with tiles to carry away any water that might collect. Now, a two-stage epoxy waterproof sealer will stop seepage through the walls or floor. You can put it on the inside of the basement walls and forget it. On many new houses today, polyethylene sheet properly applied to the outside of the foundation and basement walls means that they just don't leak, ever.

Plastic foams promise startling advantages as insulation. The most exciting at present is urethane foam, a product made from toluene. Until recently it found its greatest use in thin-wall applications like refrigerators and freezers, but it has begun to turn up as building insulation. Urethane foam has an insulating efficiency two or three times as great as glass wool and nearly twice as great as polystyrene, which means builders can use less of it to get the same insulation value. By using urethane foam insulation only one inch thick, a Halifax apartment builder saved 1,300 square feet, the equivalent of a whole apartment. Another apartment builder in Alexandria, Va., sprayed foam urethane directly on the inside of his cinder block walls and plastered over it, eliminating both rock lath and furring. He said the foam cut his insulation costs by a third and saved him $2,000 a year in heating and air conditioning expenses.

Petrochemical adhesives have enormous significance for the building industry. A year ago last October, **Better Homes and Gardens** magazine went so far as to suggest that 'adhesives based on plastics may one day hold your home together.' They already hold quite a bit of it together: plywood, counter tops, floor and wall tiles are all glued in place now. Butyl rubber phenolic glues will fasten panelling to wood studs, masonry, or plaster, and fix the sub-floor so tightly to the joists that sqeaks disappear forever. Petroleum-based adhesives may even be used to create the joists themselves; with styrene butadiene rubber adhesives, cheap two-by-four 'shorts' and sheets of plywood, you can make floor joists that are stronger than solid wood joists. The same glue will stick tiles to walls or ceilings, fix metal shower door tracks in place, and hold metal thresholds to the floor. There are petroleum-based wood glues so tenacious that the wood will tear apart before the glue will let go, and some of the newer epoxy resins will glue just about anything to anything else.

Even for substances as prosaic as caulking compound—the putty-like stuff that has been used to fill cracks and seal them against drafts and seepage—builders may turn to petroleum-derivatives. Polymerized butyl rubber caulking compound will stay flexible for 10 to 15 years, and a new polysulphide caulk may last at least 15. Conventional caulks dry out and crack in a year or two.

When petrochemicals get into paints and finishes, the results are startling. The so-called rubber-base paints that use styrene butadiene are waterproof on the wall, but you can clean your brushes by holding them under the water faucet. There are exterior vinyl and acrylic paints that 'breathe' to allow the escape of the trapped moisture that causes blisters under ordinary paint. There are floor lacquers of acrylic, alkyd or pyroxylin compounds that are so tough you can rollerskate on them without doing them any damage. Paints based on chlorusulphonated polyethylene are completely resistant to sun and weather, they resist oxidizing chemical agents, are abrasion resistant, color stable, flexible at low temperatures, resistant at temperatures as high as 300 degrees F., will stick to rubber, metal or wood, and will remain pliable for a very long time. One company is reported to be working on a paint using polyvinyl fluoride that will last perhaps 30 years. There is even a paint that retards the spread of fire by foaming up when it's heated to produce an insulating mat of tough, spongy cells. It's expensive, but it finds an application in places like schools, hospitals, and apartment buildings.

Their astonishing qualities have given petrochemical products a strong foothold in the conservative building trade where innovations are accepted slowly. Each new building material offered to the industry must earn acceptance by owners, builders and building code regulations. All must be assured that new materials will give the performance their promoters claim for them. Before being accepted as an alternative or improvement to other materials being used, even the most superior of new materials must endure a trial period of testing and demonstration. Already many petrochemical-based materials have won their place in the sun; plastic in joint tapes for roofs and flashings; in vinyl facing on siding; in vapor barriers and insulation for foundation slabs; in roof sheathing (the glue that holds the plywood together); in vinyl eavestroughs, downspouts and shutters; in window frames, mullions, sills and hardware; in the weatherstripping that goes around doors, the drip caps that go over them to keep the rain off, the sweep that goes under them; even in the doors themselves; in interior trim, wall facings, and acoustical ceilings; in electrical hardware and wiring; in door knobs and drawer slides; in bathroom sills and vanities; in counter tops, kitchen drawers, sub-flooring and floor-tiles.

Plastic pipe can be added to the list. Provincial plumbing authorities in Quebec, Ontario, New Brunswick and Saskatchewan have accepted CSA-approved plastic pipe and fittings, and the other provinces are expected to follow suit. Polyethylene water mains are in use in Joliette, Valleyfield and Chateauguay in Quebec, and polyvinyl chloride mains have been installed in Fort Frances, Collingwood and Etobicoke in Ontario. In Europe, plastic pipe is old stuff: in Holland alone, it is estimated that nearly 12,500 miles of plastic pipe connect homes to water mains. Plastic pipe is so easy to work with that it could cut labor costs on a house by anywhere from $50 to $90, and it comes in any length—a Swedish manufacturer once extruded a piece three miles long.

Plastic may very well take over from glass, particularly where vandalism is a problem. A school in California that was losing five panes a day switched to plastic in 1961 and saved $15,000 in one breakage free year. A steel plant in Pennsylvania used to repair 2,500 broken windows a year. It went to plastic in 1961 and reduced the breakage to 250, and reaped a saving of $12,000 a year. Plastic windowpanes will break, but when

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**STAMP ACT**—Some youngster who couldn't find a one-cent postage stamp in Newark, N.J., put a five-cent stamp on this envelope, then laboriously taped a penny on the envelope, which was delivered safely to a local newspaper.

## "The Snake and the Dreams"

(Continued from page 9)

the snake had said. Again the King was deeply impressed with what he heard, and he gave Ivan many valuable presents. But Ivan became angry at the thought of having to share with a snake. When he came to the place where the snake was waiting, the snake asked for the half that Ivan had promised him; but Ivan said: "I'll give you nothing but trouble!" And he drew his knife and attacked the snake, which turned and fled into its hole. But just as it was disappearing, Ivan brought his knife down and cut off the snake's tail. Then he went on home, thinking no more of the matter and rejoicing in his new wealth.

Time passed. A bloody war came, as predicted, but the King's armies were victorious. Then the King had another dream. This time he saw a sheep hanging from the roof. Again Ivan was sent for. And this time he was worried and afraid.

"How can I go now to the snake for help?" he thought. "I have deceived it and wounded it with my knife."

But he had no choice. So he went by the same path, and when he came to the rocky place he called the snake until at last it came. Ivan told of his problem, and the snake answered, as before: "If you promise to give me half of your reward, I will give you the answer." And Ivan promised to do so.

"Then here is the answer to the King's dream," said the snake. "The sheep hanging from the roof means that now there is peace everywhere in the land, and that people are contented."

Ivan went to the palace and gave the King the answer. So pleased was the King with what he heard that he gave Ivan more presents and money than ever before.

This time Ivan came back by the same route, and found the snake waiting. He gave half of his presents to the snake, saying: "Snake, you have been patient with me, even though I have abused you. Here is half of what I receivd this time, and when I return home I will send you half of what I received before. Forgive me for the way I mistreated you."

"Do not feel too badly about what has happened," replied the snake. "It was not your fault. The first time, if you remember the King's dream of the fox, the land was full of deceit, hypocrisy and treachery. You too were a deceiver, for you went home by another road to avoid me. But you were simply one among many, and deceit was in the air. The second time, if you remember, was a time of war, quarrels and assassination. Cruelty was everywhere. You were only one of many, and your cruelty in cutting off my tail was a brutality shared by everyone. But now peace hangs over us all, like everyone els you are generous and just, and you share your gifts with me. Go, brother, and may the peace of God remain with you. I have no need of your wealth."

And the snake went away and disappeared into its hole.

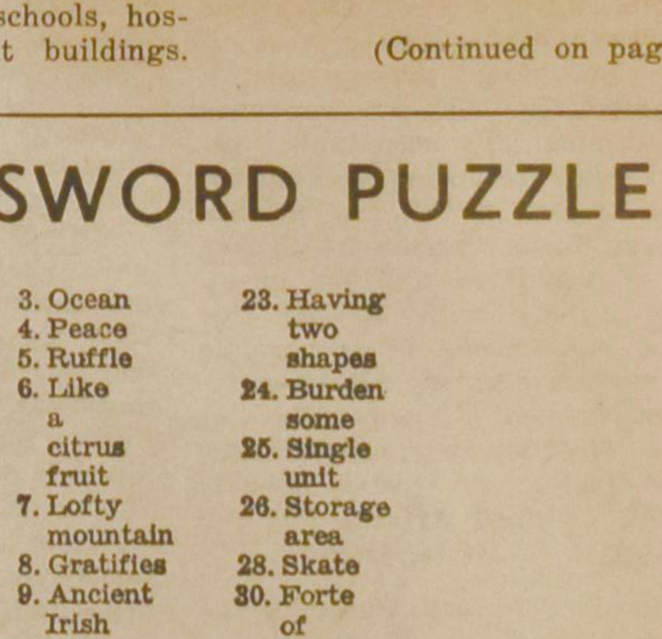
(Unesco Features)

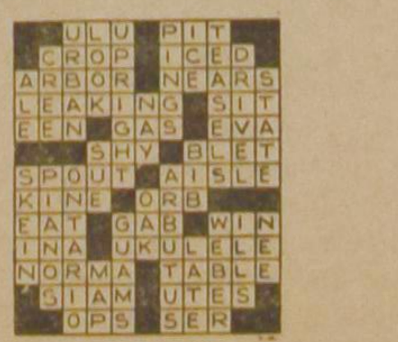
(This story is taken from the collection **Ride with the Sun**, edited by Harold Courlander for the United Nations Women's Guild, and is published by kind permission of the McGraw Hill Book Company Inc.)

## CROSSWORD PUZZLE

**ACROSS**
1. Hornet
5. Flutter
9. Skin disorder
10. Valleys
12. African antelope
13. Propel
14. Enclosure: Scot.
15. Thickness
16. Naga Hills tribe
17. Armory
20. Serpent
21. Enthusiast
22. Liberate
23. Plunder
26. Alloy
27. Taverns
28. Narrow inlet
29. Charge
30. Deep valleys
34. Alternative
35. Timid
36. Hawk parrot
37. Way
39. Injures
41. Obstinate people
42. Fragrant woods
43. Addition problems
44. Soviet news agency

**DOWN**
1. Broader
2. So. Am. mountain range
3. Ocean
4. Peace
5. Ruffle
6. Like a citrus fruit
7. Lofty mountain
8. Gratifies
9. Ancient Irish city
11. Slants
15. Basin
18. Lizards
19. Negative vote
20. Constellation
22. Ravel
23. Having two shapes
24. Burdensome
25. Single unit
26. Storage area
28. Skate
30. Forte of Bobby Fischer
31. Columbus is —— capital
32. French city
33. Back talk
35. Branch
38. Eskimo knife
39. Cushion
40. Cotton state: abbr.





**SOLUTION to previous Crossword Puzzle**

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Send your payment together with your ad to:

***Calvinist-Contact***
**Box 312, Station B,**
**Hamilton, Ont.**

---

With happiness we announce that the Lord has entrusted into our care a son

ROBERT JAMES

He came to live with us at the age of five weeks.

Hank and Ria van Zeumeren.

60 Rosedale Ave.,
Brampton, Ont.

---

On the first of March, 1968, the Lord willing, we hope to celebrate with our dear parents and grandparents

JACOBUS DE KLEER
and
AALTJE DE KLEER
(nee REURINK)

their 40th wedding anniversary.

May the Lord spare them for many more years, is the wish of their thankful children and grandchildren.

Dirk and Teuny Nijhuis, Vars.
Kees and Mary Joustra, Ottawa.
Albert an/ Nelly Van Benthem, Metcalfe.
Gerrit and Corrie De Kleer, Carlsbad Springs.
Piet De Kleer, Ottawa.
Jan and Grietje Lubbers, Carlsbad Springs.
Alie De Kleer, Ottawa.
and 23 grandchildren.

Box 275, R.R. # 6, Ottawa.

Reception after 8 P.M. at the Hawthorn United Church Hall, Russell Rd.

---

On February 15, 1968 we hope to celebrate, the Lord willing, the golden wedding anniversary of our beloved parents

LIBBERTUS WOUDSTRA
and
NELL WOUDSTRA,
VAN ROZELAAR

That God may continue to save them as He has done, for each other and for us, is our wish.

Their thankful children:
Gerald and Alice.
Lex and Marry,
grandchildren.
Gerard and Ineke.
Dave and Janet.
Gerrie, Jane, John,
Phil and Nan,
great grandchildren.
Yvonne, Diana and
Jodie Lynn.

Burlington, Ont.

Open house Saturday, February 17 from 2 p.m. to 5 p.m. at their son's house, 660 Inverness Ave.

---

Heden ontsliep in haar Heer en Heiland onze lieve, zorgzame moeder, behuwd-groot- en overgrootmoeder

JOHANNA STRUYK

weduwe van
Hendrik Zegwaard,

in de gezegende ouderdom van 87 jaar.

Jerseyville, Ont.:
N. Vis—Zegwaard.
P. Vis.

Winona, Ont.:
E. VanderStoep.
J. VanderStoep.

Pijnacker (Nederland):
C. Zegwaard.
W. VanderStoep.

Pijnacker (Nederland):
A. Zegwaard.
A. Zegwaard—Maan.

Burlington, Ont.:
J. VanderStoep—Zegwaard.
J. VanderStoep.

Pijnacker (Nederland):
M. Kuntz—Zegwaard.
W. Kuntz.

Klein- en achterkleinkinderen.

Delft (Nederland),
30 januari 1968.

---

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### VERDOVENDE

middelen genezen niet, doch kunnen Uw toestand wel verergeren. In de natuur zijn ons onschad. GENEESkruiden geschonken, welke wij U kunnen leveren en U nooit kunnen schaden. Ongelooflijke successen ook in schijnbaar hopeloze gevallen. Neemt de juiste **en veilige weg.** Meldt ons Uw ziekte en klachten.

Voor Canada uitsluitend volle kuren (9 mnd. à $18,00 bij vooruitbetaling).

**Kruidenhuis "FLORA"**
**Westersingel 40, Groningen, Ned.**

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God promoted to Heavenly Glory His child, our dearly beloved father

JOUWERT WAGENAAR,

in his 94th year.

Thankfully remembered by his children, grand- and great-grandchildren.

A. Wagenaar.

58 Warwick Road,
Stoney Creek, Ont.

February 10, 1968.

Funeral service held on February 14 in Achlum, Fr.

---

Op 31 januari 1968 behaagde het de Here tot Zich te nemen in Zijn Hemelse Heerlijkheid mijn geliefde vrouw en der kinderen zorgzame moeder

MARIA GEERTRUIDA
PRINS—IMMERZEEL,

op de leeftijd van bijna **66 jaar.**

"Zalig zijn de doden, die in de Here sterven."
Openb. 14 vs. 14.

Huibert Prins Sr., Trenton, Ont.
Hubert en Ina, Trenton, Ont.
Adriaan, Holland.
Casey en Ank, Athens, Ont.
Arnold en Toni, Trenton, Ont.
Martin en Netty, Trenton, Ont.
Mary en John De Wolde, Chilliwack, B.C.
Rene en Lloyd Thompson, Edmonton, Alta.
Jenny en Casey Stigter, Medicine Hat, Alta.

En 26 kleinkinderen.

191 Dufferin Avenue,
Trenton, Ontario.

---

On the Lord's Day, February 11, 1968 our dear husband, father, grandfather and great-grandfather

BEREND NYMEYER,

passed on in his sleep to heavenly glory at the age of 70 years.

He was sure his place was up there.

Jantje Nymeyer—Jager, Galt.
Ben - Swany Nymeyer, Galt.
Aaltje - Hendrik Huisjes, Hoogeveen, Holland.
Margje - Ralf Kats, Galt.
George - Christien Nymeyer, Oshawa.
John - Grace Nymeyer, Fenwick.
Peter - Arlene Nymeyer, Galt.
Jean - Harry Zomer, Wainfleet.
Leonard - Jean Nymeyer, Galt.
Swany - John Zomer, Galt.
Henk - Margaret, Windsor.
Alice - Ray Muizelaar, Jarvis.

34 grandchildren,
1 great-grandchild.

2 Elgin Street South,
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* near Church and School.
* near Mt. Hamilton shopping areas.
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CHRISTIAN SCHOOL

Wij hebben verschillende huizen te koop in de buurt van de scholen. Wilt U verdere informatie hebben belt U mij dan **even op. Wim de** Groot, 225-8833 of thuis 225-4967. L. J. Fleck Limited, 4997 Yonge Street, Willowdale.

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Wanted:

MARRIED MAN

or single on modern dairy farm. Top wages with free living accommodation in modern 3 bedroom home, all conveniences. Must have experience with machinery and dairy. Write to box number 2032, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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Hebt U plannen om

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binnen of buiten? Telephone 648-3198 Ancaster voor al Uw timmerwerk.

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Wanted, by April, on a dairy farm near Woodstock, Ont., an experienced

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Starting wages $350 a month plus house. S. IJsselstein, R.R. 1, Meadowvale, Ont. Tel. 451-3441.

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&
**HANK LUIMES**

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Als U erover denkt om naar Burlington of omgeving te verhuizen, vraag ons dan geheel vrijblijvend om volledige inlichtingen.

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**KRONAS**

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A **250 acre** cash crop farm. Sandy loam. Modern tiled and level land. On this farm is a 120 x 60 bankbarn and a 80 x 24 feet silo, all with unloader and feeding system, A 10-ton baler dryer and a 2-row picker shiller are included in the price. Asking $74,000.

A **50 acre** across the road at $6500 and a **200 acre** alongside at $18,000 are also for sale.

A **250 acre farm.** Bankbarn 100 x **45 — 50 x 50. 56 cow stalls,** implement house 60 x 35. 5-room **frame house, bathroom, oil furnace.** Asking $45,000. Low down.

A **200 acre.** Modern home. 1 silo 24 x 80, unloader and pool barn 80 x 60. Automatic feeding system. 2nd barn L 80 x 40 — 50 x 40. **28 cow stalls. Silo 14 x 50. Milk**house, bulktank. 3rd barn L 45 x 90 x 45 x 45, all steel pens. Silo. **Asking $55,000. Terms.**

A **150 acre** farm, very good. Barn 80 x 56, 2 silos 14 x 55 — 18 x 60. Silo unloader. 9-room brick home. **$2,000 down.**

**100 acre.** Modern home. Bankbarn 60 x 80. Silo 14 x 45. Good terms. Asking $18,000.

**100 acre.** 1 Mile from town. $17,500.

**225 acre.** Cash crop farm. 80 acre in fall wheat. A real buy.

**150 acre** farm. Sandy loam, level land. Good buildings. For $18,000.

A **200 acre** farm, all for pigs. Cleaner etc. For the one who appreciates a good location and excellent buildings. Real corn land.

For information on these or several more farms, contact:

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**Tel. 528-3618**

**Agent for**

**JOHN BOSVELD**
**REALTOR**
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**LONDON, ONT.**

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For rent, in London, Ont.:

4-BEDROOM FURNISHED HOME

close to bus and store. Available for one half year. Starting April 1st. Reasonable rent for responsible party. Phone 451-8174.

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GAAT U NAAR

**Holland?**

VOOR AL UW REIZEN
per boot of per vliegtuig
vraagt volledige inlichtingen
bij

**C. STEENHOF**
**(v/h Fieldman**
**Chr. Ref. Church)**
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**Tel. 241-0811 of 249-4921**

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**MONTREAL—**
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**$335.—**

met gratis trip naar
Brussel, Parijs en London.

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**FORMER FRAME CHURCH BUILDING**

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Size of building 35' x 68'.

Organ, benches and rugs can be purchased separately. Building must be removed from the site.

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I have for sale in the beautiful progressive Niagara Peninsula many different farms, for instance:

275 ACRES for $200 per acre, including large farm buildings suitable for dairy and beef, with stable cleaner, large silo, 8-room house. Full price $55,000, $15,000 down, 6% mortgage.

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# TEACHERS WANTED

Trinity Christian School Burlington will need a

TEACHER

for grades 3 and 4, September 1968. Please send applications to J. VanderWoerd, 310 Silvana Crt., Burlington, Ont.

---

The John Calvin Christian School of Strathroy, Ont., will be in need of

A TEACHER

for one of the primary grades and

A TEACHER

for one of the intermediate grades, for the 1968-69 schoolyear.

Please, send applications to the Principal, Mr. G. H. Bonekamp, 306 Drury Lane, Strathroy, Ont.

---

Sarnia Chr School needs

ONE TEACHER

for **Math** and **Science**, gr. 6-9,

ONE

for **English** and **History**, gr. 6-9, and

TWO TEACHERS

for the gr. 1-6 level.

Send applications to the principal, Miss R. Van Westenbrugge, 1722 Dell Ave., Sarnia, Ont.

---

Calvin Christian School, WINNIPEG, MANITOBA, will need

TWO QUALIFIED TEACHERS

for the 1968-69 term. Please send applications stating qualifications, experience and references to Mrs. B. Ryzebol, Box 115B, R.R. 5, Winnipeg, Manitoba.

---

Due to the expansion and upgrading of qualifications of two of its staff-members the Georgetown District Christian School will need

3 TEACHERS

for the primary and intermediate grades for the school year 1968-'69.

Please forward inquiries or applications to the principal Mr. J. Petrusma, 28 Ewing St., Georgetown, Ont.

---

Because of temporary arrangements made with our present Principal

TIMOTHY CHRISTIAN SCHOOL,
BARRIE

will need a PRINCIPAL for its 4-room school starting Sept. '68.

We also invite applications for the position of

TEACHER

in grades 3 and 4, by Sept. 1968.

Please write for particulars or send your application to Mrs. J. Vandyke, 418 Codrington Street, Barrie.

---

LONDON DISTRICT CHRISTIAN
SECONDARY SCHOOL

For the next school year we will need

A TEACHER

of Mathematics, Geography, and Physical Education. Please send inquiries or applications stating references, qualifications etc. to Mr. W. Drost, Principal, 243 Tremont Road, London, Ont.

---

On Beautiful

VANCOUVER ISLAND.

The Duncan Christian School Association needs

A PRINCIPAL

in Sept. '68, with at least 3 years teaching experience. And

A TEACHER

for the intermediate grades.

Please send full particulars to Mr. J. Kroek, Secretary, 440 Arbutus Ave., Duncan, B.C.

---

For health reasons our principal of The Wallaceburg & Dresden Chr. School, is unable to teach any longer in our school, wherefore we invite applications for

PRINCIPAL

for the remainder of the school term, and or for the 68-69 school year. Please write to Mr. Wm. Sluys Jr., R.R. 1, Dresden, Ont.

---

Knox Christian School Society of Bowmanville

Due to the forthcoming retirement of our principal the Board invites applications to fill this vacancy for

**PRINCIPAL**

beginning August 1968.

Applications should be sent to Mr. H. Kobes, R.R. 1, Bowmanville, Ontario.

Please give full information as to qualifications, experience, age, etc.

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### Niagara Christian Hockey League

STANDINGS

| | G | W | L | T | F | A | P |
|---|---|---|---|---|---|---|---|
| Hamilton | 19 | 16 | 1 | 2 | 92 | 22 | 34 |
| Brantford | 18 | 14 | 4 | 0 | 85 | 30 | 28 |
| St. Catharines | 13 | 5 | 7 | 1 | 41 | 36 | 11 |
| Beamsville | 15 | 3 | 11 | 1 | 44 | 66 | 7 |
| Jarvis | 15 | 0 | 15 | 0 | 17 | 127 | 0 |

10 TOP SCORERS

| | G | A | P |
|---|---|---|---|
| Bob Kramer, Hamilton | 19 | 13 | 32 |
| Arie Vanderstelt, Brantford | 18 | 11 | 29 |
| Kees Oosterloo, Brantford | 13 | 14 | 27 |
| Roger Pipe, Brantford | 11 | 15 | 26 |
| John Ludwig, Hamilton | 16 | 7 | 23 |
| Frank Buwalda, Hamilton | 12 | 9 | 21 |
| Harry Ludwig, Beamsville | 10 | 7 | 17 |
| Tom Stoffelsen, Brantford | 11 | 4 | 15 |
| Cecil Dam, Beamsville | 6 | 10 | 16 |
| Pete Buwalda, Hamilton | 9 | 6 | 15 |

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*Laat Uw reisproblemen onze zorgen zijn.*

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# SHELTER

(Continued from page 10)

they do, they don't shatter into razor-edged fragments—they break into big, light, dull-edged pieces that wouldn't cut anybody.

Putting the shoe on the other foot, a British architect named D. C. Kirby told the Conference on Plastics in Building Structures in London two years ago that 'if glass were discovered today it would not be acceptable in building because of its low impact resistance in sheet form.'

You might wonder if a material that's as clear as glass and won't cut anybody if it breaks, that can take any color, that can be produced in an infinite range of textures and variety of stapes, that is rustless, light in weight, warm to the touch, and will stick to wood, metal, concrete and glass in its liquid form, could have any faults at all. Well, it has: it's expensive, (although it's getting cheaper); it lacks structural strength (although some combinations show promise in panel form); it's easily scratched; some kinds deteriorate in ultra-violet light; most of them burn (although they're self-extinguishing for the most part); they collect static dust; and they're not stable at temperature extremes.

But there is no such thing as the perfect building material, anyway. Wood burns, warps, and rots; stone and brick are heavy; steel rusts; glass shatters. Pit the advantages of petroleum-derived plastics against other building materials and they come out far ahead. Holland's Dr. A. J. Wildschutt of the Technological University of Delft told the Seventh World Petroleum Congress in Mexico last spring that he expected the development of completely new plastics that will be stiff, fire-resistant and strong, but he couldn't say when. He reported that military scientists were mixing microscopic metal oxide fibers with plastic to make materials that are five times as strong as steel and only a third as heavy.

'Developments like these,' he said, 'may well lead to a growth of applications of petroleum derivatives in the building industry far beyond present probabilities, and even beyond present imaginings.'

The potentialities are enormous. Many experts agree that if the building industry is to meet the demands that are facing it right now it must abandon its bits-and-pieces approach in favor of the use of large, mass-produced components. This does not mean vast numbers of identical houses, any more than the mass-production of cars makes them all identical; the components can be mixed in an infinite variety of ways.

Only such mass-production can close the gap between supply and demand in the building industry. Here's an example of the size of the gap: Two years ago, English clients had placed firm orders for construction that were $300 million more than the industry could provide. It was predicted then by T. V. Prosser, chairman of the British National Building Agency, that the best possible improvement in building productivity was about five per cent. But demand required an improvement in productivity of anywhere from 55 to 75 per cent, and there was no hope of satisfying it.

'The building industry must become aware,' said British architect R. D. Gay at the time, 'that methods based on traditional and convetional raw materials must be supplanted by new systems based on new raw materials.

'From where will these materials originate,' he asked, 'but the petrochemical industry?' The answer would not be quite so one-sided for North America, where steel, aluminum and wood are strong competitors in the housing markets.

To meet the demands the building industry will make of the petrochemical industry, which now uses between two and three per cent of world petroleum production, Holland's Prof. Wildschut says petrochemicals would have to grow to the point where they use between 15 and 20 per cent of production. At that size, they would be worth more in dollars than the rest of the petroleum industry combined. Two years ago the Society of the Plastic Industries (Canada) Inc. forecast that the total expenditures on building in Canada would soar from the 1966 figure of $11 billion to $15 billion in 1970, half of it for materials. The society thought that 15 per cent of the materials budget would be spent on plastics by then, or about a billion dollars.

This does not mean, in the opinion of most experts, that the all-plastic comic-strip house-of-the-future is just around the corner, mostly due to problems yet to be overcome such as stability and fire resistance, but also because people are conservative in their tastes. The great majority of home-buyers, particularly those seeking an under-$20,000 house, don't want something that looks more like a radar station than home-sweet-home. And it is in the mass-production of low-cost housing components that petroleum-derived products will make their greatest impact. In fact, their only real impact will be in a mass market, since the costs involved in the research and development of large plastic building components is so great initially that the only way to get the price down is to have enormous production runs of parts assembled in a factory.

That's the way petrochemical products will make their way into housing for another 25 years, in the opinion of Robert F. Green, manager of the Johns-Manville Design Center in the United States. Echoing the note that plastics derived from petroleum are going to be big in future housing is Peter Sherwood, petrochemicals editor of *World Petroleum* magazine. 'Petrochemicals for shelter—which means plastic for construction—beckon in the future as areas of enormous growth potential,' Sherwood wrote last April. Prof. Wildschut of Holland thinks they w ll eventually be used exclusively to bring gas, water and electric cables into houses, and to remove waste water and refuse, thus replacing the conventional metal and tile conduits now used for these purposes.

A Canadian expert, John Hewgill, assistant general manager of the building materials division of Building Products of Canada Ltd., thinks that some other things it may be doing in housing is providing the heating, cooling, lighting, fire protection, sound control and decoration all at once by means of sheets or films that give warmth in winter, coolth in summer, retard the spread of fire, deaden sound, glow to provide illumination, change color at the twist of a dial, and channel light to selected spots. Students of plastics envisage whole rooms blow-molded of plastic the way shampoo bottles are blow-molded today. Already, bathrooms are prefabricated of plastic—the bathrooms in Habitat 67 are made in two pieces of glass-reinforced plastic, and 1,100 similar prefabricated baths were installed in Tokyo's New Otani Hotel. A Toronto firm is marketing completely prefabricated bathrooms that come in three pieces for ease of shipment.

What will all this mean to people who want a roof over their heads? 'I see the possibility of an array of new materials,' said Michael L. Haider, chairman of the board of Standard Oil Company (N.J.), an affiliate of Imperial's, 'that will make roofs more durable; walls, windows and door frames easier to maintain; insulation more effective, and piping more economical. I think we shall find ways to build lower-cost houses and to make them last longer. For a great many people the new materials mean a more comfortable existence ,more things to do at leisure, more tools and more instruments to expand our knowledge of the univers and our control over our environment.'

They may go even further than that. Buckminster Fuller, the man who created the American pavilion at Expo, foresees plastic domes covering 40 city blocks. Thus shielded from the elements, the houses inside could be delicate shelters whose only purpose would be to provide privacy, and a pretty plastic place to call your own.

(Imperial Oil)

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**ROME EN DE REFORMATIE**, door A. S. Besselaar en J. Spoelstra.
Meer dan eens komen we met Rooms Katholieken in aanraking, b.v. op het werk of gedurende de vakantie. Om ons bij een gesprek behulpzaam te zijn kan dit boekje goede diensten bewijzen. Hierin worden o.m. de volgende onderwerpen aangestipt: kerk en heilige schrift; woord en sacrament; alle mensen zondaars (erfzonde); Christus alleen; avondmaal en mis; het celibaat; het vagevuur; enz.

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